

PHILOSOPHY
THE 150th YEAR
OF PUBLICATION

FEBRUARY

1952

In This Issue

ALL MEN OR NO MEN
ARE BROTHERS

By Benjamin E. Mays

THE MEANING
OF TOGETHERNESS

By Margaret T. Applegarth

THE DAY OF MIRACLES
IS STILL HERE

By Ralph M. Johnson

IT MUST BE GREAT
TO HAVE A FATHER

By Clifford G. Hansen

LAND OF THE TALL
SUGAR CANE

By John C. Slemph

VOLUME 150

NUMBER 2

20 Cents

Per Copy

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



This month brings the 143rd anniversary of the birth of Abraham Lincoln on February 12, 1809. Amid the tensions of our time and the ever increasing propagandized hate, it is essential to recall once again his immortal words

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THE QUIZ COLUMN FEBRUARY

NOTE:—Questions are taken from all pages and occasionally advertisements.

1. We are on the threshold of what era?
2. What is our two-fold testimony as Baptists?
3. Who is Dorothy Maynor?
4. Who is President of the Green Lake Assembly Corporation?
5. Who conducted a Youth Camp at Camp Abercrombie?
6. What must always be the chief concern of American Baptists?
7. What will militarize the United States?
8. What requires continued time, effort and prayer?
9. Who is Dillon S. Myer?

Note that this contest began with the June issue, 1951, is completed with the issue of May, 1952, and is open only to subscribers.

10. What could not be confined to the Jewish people?
11. What will meet at Töllöse, Denmark, August 5-7, 1952?
12. What great newspaper editor said, "Young man, go west"?
13. Who was J. Y. Aitchison?
14. What theological seminary has only nine students?
15. What lake supplies water through 12 pipes?
16. What sale and purchase was more than a business transaction?
17. Who is Ereal F. Webb?
18. Who pounded their fists on doors and shouted for bread?

Rules for 1951-1952

FOR correct answers to every question (180 questions) in all issues, September to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1952 to receive credit.

MISSIONS

An International Baptist Magazine

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For subscription rates see next page

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No. 2

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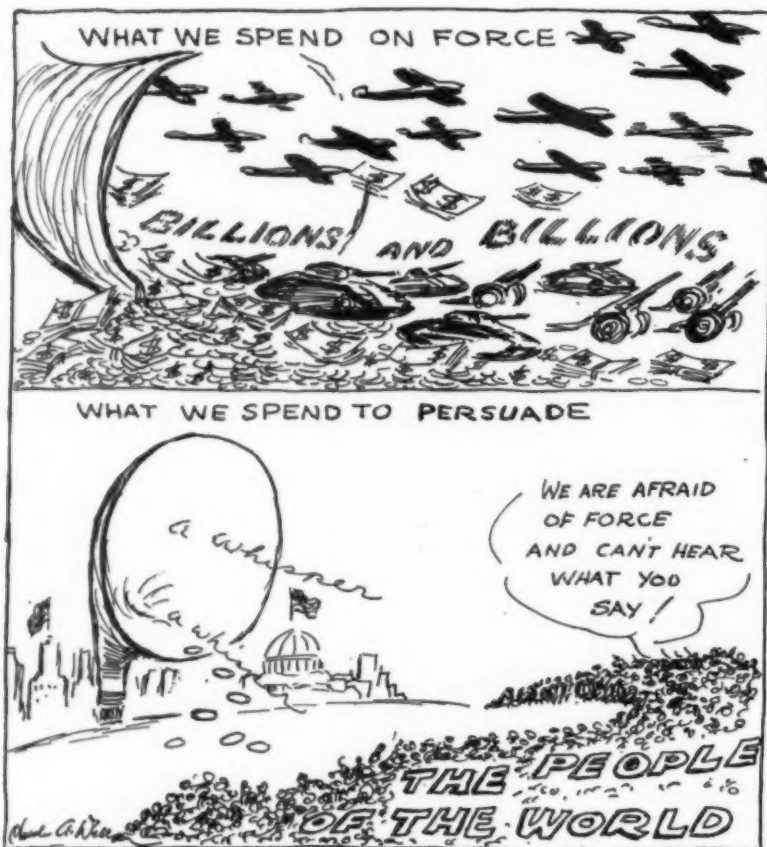
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This is the 150th Year of Publication

Force or Persuasion?

CARTOON NUMBER 186 BY CHARLES A. WELLS



THE danger of our time is not that in spending so much in preparation for killing millions of human beings, but in spending so little to build and to teach. We will never save the world by threats to kill. Until more men understand democracy and its spiritual origins, preparedness to kill them will not convince them.

The communists spend vast sums on armaments but also on propaganda which we are not willing to do. So we try to surpass the communists in arms, but we lose out in propaganda. Is the communist smarter, more aware of man's mind and of human nature than we? By our failure in the battle for men's minds and hearts we convince many non-communist nations that this is true.

In this global effort to win the minds of men the greatest agency is the world missions of the church. That is why communism wages a never-ceasing war against the church. A strong Christian faith is indispensable to a vital democratic faith. A great spiritual awakening would do more to persuade than many new armies or stockpiles of atomic bombs.

We must beware lest preparation for a Third World War makes so much noise that the people we hope to persuade about democracy and our intentions of peace, cannot hear what we say.—CHARLES A. WELLS

Instructions to Subscribers

SUBSCRIPTION PRICE

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blanks has been mailed. When reporting change of address send both the old and the new address. Address, MISSIONS MAGAZINE, 152 Madison Ave., New York 16, N. Y.

WHO'S WHO

In This Issue

- MARGARET T. APPLEGARTH, well known Baptist author and lecturer, was for nine years National Chairman of the World Day of Prayer Committee. Her book *Right Here, Right Now*, is reviewed on page 100.
- VIRGINIA B. FLETCHER and her husband, E. T. Fletcher, are missionaries of the American Baptist Foreign Mission Society, in service in Burma since 1925.
- CLIFFORD G. HANSEN succeeded Secretary R. Dean Goodwin as the American Baptist Home Mission Society's Secretary of Public Relations when the latter became Publicity Secretary of the Council on Missionary Cooperation.
- BLANCHE M. (MRS. MAURICE B.) HODGE is President of the National Council of American Baptist Women.
- RALPH M. JOHNSON is the new General Director of the Council on Missionary Cooperation. Elected at the American Baptist Convention in Buffalo, N. Y., in June, 1951, he made a hurried airplane visit to Baptist foreign mission fields before beginning his new task.
- ESTELLE MARLIN is House Mother at the Doane Cottage in the Kodiak Baptist Mission at Kodiak, Alaska.
- BENJAMIN E. MAYS is President of Morehouse College, in Atlanta, Ga.
- IDA W. MERRILL and her husband, A. F. Merrill, are missionaries of the

FROM AN INDUSTRIAL CENTER

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• JOHN C. SLEMP is the new Associate Editor of MISSIONS who joined the editorial staff on October 1, 1951. After returning from a visit to home mission fields in Latin America he left by plane last month for a similar journalistic visit to Baptist foreign mission fields and is expected back in time for the Chicago Convention in May.

The Old Year Had An Unhappy Ending

December did not close the year 1951 for MISSIONS with a happy subscription ending. The month recorded a small loss in magazine subscriptions.

(Continued on following page)

MISSIONS PUBLICATION COMMITTEE: G. P. Beers, Chairman, W. C. Christians, Marguerite Hazzard, R. W. Hodges, R. M. Johnson, Irene A. Jones, William J. Keech, D. R. Sharpe, Dorothy A. Stevens, J. W. Thomas, J. R. Wilson.

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MISSIONS

The Nerve-Center of FRANKLIN COLLEGE

In the process of learning at college, the nerve-center or "brain" is always the college library. The photograph accompanying is that of the Franklin College Library, not as large as some libraries, but nevertheless of excellent quality.



The Library at Franklin College

The building that houses the library was erected largely through the beneficence of the Shirk family of the First Baptist Church of Peru, Ind. The collection of books, although less than 50,000 volumes, is of high quality. This is not a Franklin College campus judgment alone; it has been expressed within recent months by several graduate research scholars who examined the library's resources in their respective fields. For example, one found 38 items out of 40 titles on a specialized graduate bibliography in the modern language field.

Franklin College is proud of its library and will continue to strengthen it in both personnel and materials. As a result of a vigorous faculty re-examination and re-evaluation of the aims and curriculum of the college, going on just now, the library will become more than ever the center of learning at Franklin.

Franklin College would welcome the opportunity to share with you or your friends of college age the resources of its library and all the other advantages of attendance at a Christian liberal arts college, fully accredited, whose costs are as reasonable as can be found in any college of its standing.

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(Continued from preceding page)

For the entire year 1951 the score stands at eight months of

subscription gains and four months in which the circulation registered a loss. Beginning with



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April, every month, except December, registered a modest gain.

For the entire period of the present editorial management, 19 years or 228 months, there have been 184 months of gain and 44 months of loss in circulation.

This year (1952) is the 150th year of the publication of *MIS- SIONS*. (See *January issue*, pages 8-9 and 31-34.) It is earnestly hoped and confidently anticipated that this significant anniversary year will register a substantial increase in circulation. That hope will be realized with your cooperation and help.

You know what you can do to help and thus start *MISSIONS* next year on its 151st year of service to the world mission of American Baptists.

LETTERS

From the Editor's Mail Bag

We have had a lot of quarreling about missionaries being "modern- ists" and "non-Bible believing" yet did it ever occur to Baptists that there is something more reprehensible than individualistic and perhaps un- orthodox conceptions of the Incar- nation? In *MISSIONS* in November a missionary, if he really believes what his words indicate, apparently has a God who rejects all children who have not accepted the person of Christ as Savior and Lord and His sacrifice on Calvary as the way of deliverance from sin. This missionary wrote, "One of the heart-breaking discouragements we face is seeing 23,500 villages where there is not a Christian living, where no Christian work is being carried on at all, and those one million children who have no eternal hope whatever and maybe never will have because our hands are so limited." Now I believe that if that missionary were writing that sentence again he might make the last two lines read a little differently in order to convey more accurately his idea of the lost condition of children in non-Christian lands. If he really

means that the children of those pagan villages are excluded from God's kingdom because we have not reached them with the gospel, then he had better re-examine the New Testament, this time from the bases of love and not doctrine.—*Rev. W. J. Medlock, Middlebury, Vt.*

■
May I comment about the letter from John P. Davies of Alexandria, Va., who is now a Southern Baptist. I am now a Northern Baptist, having come from the South a few years ago. The War between the States and all that followed brought upon the South circumstances and problems which no other section of our country has had to face. One of the greatest of these problems has to do with the Negro. No OUTSIDER can understand the relations between white and colored in the South. Some are wonderful; some deserve much condemnation. It is therefore natural for any Southerner to ignore to some extent the offer of any newcomer to help deal with the Negro.

... Having lived in several different sections of the United States, I am convinced that discrimination prevails everywhere in proportion to the numbers of any minority groups.

From a NEWCOMER in the North to a NEWCOMER in the South, I would say that we must keep fairly quiet until we are fully absorbed in the life and the community around

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"Ethics and the Gospel in the New Testament."

RAUSCHENBUSCH LECTURER: **Douglas V. Steere**, Haverford College.
"Work and Contemplation: an Approach
to a Christian Philosophy of Work."

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For additional information write to President Wilbourn E. Saunders

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us. No matter where we live, our emotional life is responsible for many of our attitudes. Instead of talking about developing tolerance we should strive toward understanding.—*Mrs. Jessie B. Read, East Bridgewater, Mass.*

I have read with interest and approval your fine editorials in the December issue on the President's Ambassador to the Pope, and on American Freedom. More power to you! That December issue came at the right time to give facts and emphasis to the American people. Keeping the question of a Vatican Ambassadorship alive must be a major emphasis until it is properly settled.—*Rev. Edward B. Willingham, Washington, D. C.*

In your December issue page 584, you ask, "What is wrong with the photograph of Myron C. Taylor kneeling abjectly before the Pope of Rome"? Here is my answer: The risen Lord Jesus said to conscience-stricken Saul of Tarsus, "Rise, man, stand upon thy feet." But 19 centuries later the Pope of Rome says, "Kneel, Myron Taylor, and kiss my ring." It seems tragic indeed that any man brought up in the glorious traditions of democracy and freedom, could humiliate himself and other American citizens by an act so abject as this. The photograph is one of the most disgusting exhibitions of assumed, infallible papal authority on the one hand, and of humiliating, kow-towing on the other, that Americans have known in our time. Is this to be a part of the American scene from now on, all because of the insistence and political aspirations of Baptist Harry Truman? May God forbid.—*Lt. Col. Frank C. Rideout (retired), Newton Centre, Mass.*

I am nearly 84 years old. My husband and I have been subscribers to MISSIONS under its present and former names for more than 60 years. We do not intend to let our subscription lapse. Each month we look forward with keen interest to the next.—*E. May Burd, New Hartford, N. Y.*

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For further information, write to

Miss Irene A. Jones

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Do You Know All The Answers?

1. How much money should you take to church with you on February 17th?
2. Why take extra money, anyway?
3. What's going to happen to your money after you leave it there?
4. Why the emphasis on February 17th?

See pages 110-111 and get ALL the answers

The American Baptist Home
Mission Society

The Woman's American Baptist
Home Mission Society

The Board of Education
and Publication

THERE IS NO RACE PREJUDICE AMONG CHILDREN

Whenever children manifest race prejudice it signifies that they have acquired it from their parents or from other adults



Friendly criticism of the umpire at the baseball diamond of the Christian Center maintained jointly by the American Baptist Home Mission Society and the Woman's Society at Weirton, West Virginia

RIGHT: Dr. Ralph H. Bunche, distinguished American Negro Director of the United Nations Trusteeship Council, Mediator for the United Nations in the settlement of the Palestine dispute, and winner of the Nobel Peace Prize in 1951, approximately \$30,000. The deep South recognized his character and achievements by the reception given him in Atlanta, Ga.



United Nations Photo

LEFT: Dr. Channing H. Tobias, distinguished American Negro Y.M.C.A. leader, former Vice-Chairman of the Commission on International Justice and Good Will of the National Council of Churches, and the second Negro to represent the United States Government on the American delegation to the General Assembly of the United Nations, currently meeting in Paris

MISSIONS

VOL. 150 NO. 2



FEBRUARY 1952

White Homage to Black Greatness

WHEN Dr. Ralph J. Bunche, famed Negro Director of the United Nations Trusteeship Council, who won the Nobel Peace Prize of \$30,000, and the Roosevelt Four Freedoms Award, came to Atlanta, Ga., an immense non-segregated audience of more than 6,000 people, including many standees, crowded into the auditorium to hear him speak on race relations. A white police motorcycle escort then took him to the airport to catch his plane. *Never in the South had a Negro been given such municipal courtesy.*

In Korea a Negro soldier, William Thompson, ignored an order to retreat. Severely wounded, he nevertheless fought a delaying action so that his white fellow soldiers could escape a North Korean trap. He was awarded the Congressional Medal of Honor, America's highest prize for bravery. Since a white cross now marks his Korean grave, General Omar Bradley, with appropriate ceremonies, presented the medal to Thompson's mother.

In Memphis, Tenn., a huge throng of white and black crowded into the auditorium where General John R. Hodge presented America's Distinguished Service Cross to the mother of Negro soldier Edward O. Cleaborn. He also had been killed in Korea. An editorial in *The Memphis Commercial* said, "His heroism and patriotism inspires us to finish his task."

In New York City a Negro woman, the first to engage in active law practice in New York State, was appointed City Magistrate at a \$12,000 salary. In Massachusetts a Harvard Law School Negro graduate, Judge Edward O. Gourdin, was appointed Justice of a District Court.

In Washington, D. C., by a vote of 80 to 3, as reported in *The New York Times*, the D. A. R. allowed a distinguished Negro soprano, Miss Dorothy Maynor, to sing in its Constitution Hall, the first time for a Negro artist on a commercial basis since the Marian Anderson incident of 1939 which resulted in "white only" in all contracts.

In England for the first time an American Negro, Dr. Marcus James, was honored with a doctorate by Oxford University. He was also the first American, white or black, to deliver the Montgomery Lectures.

Opening its current season on November 13, 1951, with "Aida," New York's Metropolitan Opera House for the first time had a Negro, Miss Janet Collins, in the cast.

At a North Carolina University football game for the first time Negro students sat beside white students. "It did not create the slightest stir," said the university dean.

These and many other incidents of the past year register continuing improvement in American race relations. Slowly crumble the barriers of discrimination. Deeper cracks appear in the walls of prejudice. Yet much more must be done. This country's basic principle is that all men are created equal. To sustain and to practice that will promote democracy and check communism far more than fantastic war preparations and stockpiles of atomic bombs. All that a colored American asks is that he be treated like any other citizen, accepted or rejected not on skin color but on whatever merit he may command. That is the essence of true Americanism. It is also the convincing expression of applied Christianity.

The World Today

Current Events of Missionary Interest

DON'T LET UNCLE SAM RIDE THIS TIGER!



A cartoon by R. O. Berg on the President's appointment of an Ambassador to the Pope, reproduced by courtesy of Church and State Newsletter

The President of the United States And His Holiness, the Pope

AT their important policy meeting at Buck Hill Falls, Pa., November 12-14, 1951, (reported in January issue, see pages 42-43) the Boards of Managers of the American Baptist Foreign Mission Society and of the Woman's Society, took time out to consider and act upon the appointment by President Truman of an American Ambassador to the Pope. Their resolution which follows, was adopted unanimously.

The American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society have a history of 138 years of work in Asia, Africa, and Europe. From their inception, these Societies have supported the historic Ameri-

can concepts of freedom of religion and the separation of church and state. They have had long experience in areas where the Roman Catholic Church has had a privileged status in civil affairs. They are acutely aware of political, educational, and religious disabilities imposed on minorities through Roman Catholic influence. They believe that the appointment of a United States Ambassador to the Vatican will be prejudicial to the religious freedom of Protestant minority groups in the areas where the two Societies work. Furthermore, the appointment would give preferential recognition to a church-state which in practice demands both a political and a religious allegiance of its constituents irrespective of where they may reside. In view of these considerations, and others already set forward by the National Council of the Churches of Christ, and by other Protestant bodies with which these two Boards have a cooperative relationship, be it

RESOLVED: That the Boards of Managers of the American Baptist Foreign Mission Society, and of the Woman's American Baptist Foreign Mission Society, which serve 1,500,000 American Baptists in their foreign mission program, in a joint session at Buck Hills, Pa., November 12-14, 1951, register vigorous disapproval of the proposed appointment, and earnestly request that the nomination of an Ambassador to the Vatican be either withdrawn by the President or rejected by the Senate.

Copies of the resolution were forwarded to President Truman, the Secretary of State, to the Chairman of the United States Senate Committee on Foreign Relations, and to every Senator.

Protestants, Catholics, and Jews Cooperate in Brotherhood Week

THE three leading religious faiths in the United States—Protestantism, Roman Catholicism, and Judaism, have each contributed a co-chairman, respectively Harry S. Firestone, Jr., of the Firestone Tire and Rubber Co., James A. Farley, U. S. Postmaster General in the Roosevelt Administration, and President Lewis L. Strauss of the Princeton Institute of Advanced Study, for the annual observance of Brotherhood Week, February 17-24, 1952. President Harry S. Truman is Honorary

Chairman and former Economic Stabilization Administrator Eric Johnson is General Chairman.

The three co-chairmen have issued the following statement about the observance of Brotherhood Week which is sponsored by the National Conference of Christians and Jews.

Brotherhood Week is a call to all men of goodwill to commit themselves anew to the cause of peace and freedom in a world threatened by the forces of aggression and tyranny. Peace and freedom are the characteristics of a society in which men treat each other with brotherly regard, each giving to the other the respect and the rights he desires for himself. Only faith in God, however, can sustain such brotherhood; for men know their true destinies only as they know themselves to be children of God. For this reason we call particularly upon the church and the synagogue to give leadership to our 1952 observance of Brotherhood Week. The success or failure not only of Brotherhood Week but also of our year-round efforts to improve human relations must ultimately depend upon the strength of its spiritual foundation. As Protestants, Catholics, and Jews we do not propose to compromise our separate religious convictions, but the faith in God which is so important to each of us compels us to acknowledge a common responsibility to maintain and protect human rights and to seek a larger measure of justice for men of every religion, race and national origin. In appealing to the clergy of all faiths to support our movement with spiritual resources, we record our conviction that the stronger men are in their own faith in the



A cartoon that speaks for itself, reproduced by courtesy of National Conference of Christians and Jews

Fatherhood of God, the better they are prepared to treat all men with dignity and respect.

Pastors, priests, rabbis—all are asked to help observe Brotherhood Week by sermons from the pulpit, panel discussions among various groups, and in such other ways as local conditions may suggest.

Remarkable Remarks

Heard or Reported Here and There

(In this issue with special reference to Race Relations)

● MANY U. S. SENATORS need to be vigorously reminded that freedom and justice begin at home. All fair-minded Americans should mark well those Senators who are brave enough to have us risk a Third World War but who quail like chipmunks before our domestic racial prejudice.—*Ralph J. Bunche*, United Nations Trusteeship Council

● IN THE STRUGGLE between communism and democracy, what we do to our colored neighbors at home is equally important as what we do for our white friends abroad.—*Liston Pope*

● THE CLAIM OF THE CHRISTIAN CHURCH to transcend the differences between races has always been

challenged by Mohammedanism; today the new challenge of our times comes from Communism.—*Ernest J. Bingle*, London, England.

● THE GREATEST ARGUMENT that Soviet Russia is using among the colored peoples of the world to turn them against the United States is the American treatment of American citizens whose skin is not white.—*Congressman William L. Dawson*

● LAST SUMMER'S RACE RIOT in Cicero, Ill., represents the loss of one billion dollars worth of American prestige in the Far East, and it may yet cost the American people the lives of thousands of American boys.—Quoted in *The New York Times*

The Day of Miracles Is Still With Us

Back from his world tour of Baptist mission fields the new General Director of the Council on Missionary Cooperation (see editorial comment on page 99) reports the miracle of missions in many lands

By RALPH M. JOHNSON

RIGHT: Before babies arrive in Belgian Congo Miss Esther J. Ebnbom, missionary nurse conducts a class at the Baptist Mission Hospital in Banza Manteke, Belgian Congo, poses with her class of expectant mothers who are encamped near the hospital while they await the arrival of their babies



LEFT: The commodious Baptist Church at Sona Bata, Belgian Congo, in its attractive setting of royal palms

All photos by Ralph M. Johnson

MY mood on returning from a hurried world tour of our American Baptist foreign mission fields is one of thanksgiving, and of a realization that the day of miracles is still with us. These mission fields reveal, not scores or hundreds, but thousands of people with lives changed by the miracle of God's love revealed in Christ.

There is also the miracle of the missionaries themselves. Hardworking, faithful, enduring separation from their children and families—they go out and serve on a subsistence level. And yet, far from regarding themselves as

martyrs, with bowed heads they give thanks for the "privilege of service."

Now that I have seen with my own eyes the schools, the hospitals, the churches, the converts, on these mission fields it will be comparatively easy for me to continue to give of my means to missions. Yet there are those who have not seen, but have only heard of the work. Because of their love for Christ, these members of the American Baptist Convention year after year give in order that the work may go on among people whom they never will see. Often we are discouraged because so little



Missionaries at Iloilo, Philippine Islands, with Mission Secretary Ralph L. George welcome Dr. Ralph M. Johnson on his arrival

is given when the needs are so great—but in many ways it is a marvel that so much is given, unselfishly, for the cause of Christ.

Sometimes we are inclined to think that the major problem of the missionary is one of decision—the decision to enter foreign service. Then he goes to a foreign field, preaches the gospel, wins converts, and that is all there is to it. This erroneous type of thinking reminds me of some of the roads in the Belgian Congo covered with jungle grass. The roads look smooth, but underneath are bumps that send one bouncing to the top of the truck. Missionaries on every field face opposition—the same kind of opposition that Christian workers face in this land, with a few extra added. When we Americans hear a missionary speak of his work, we do not always appreciate the victories won because we do not fully understand the opposition that had to be overcome.

On all of our mission fields evangelical Christianity is a definite minority. In spite of the thousands won to Christ by the several denominations, the percentage of the total population reached is relatively small. In some countries we are not so much as keeping up with the population increase. Christians act and think in an atmosphere completely overcharged with unchristian opinions. To be a faithful minority is always hard. For example, in Assam it is still customary for new Christians to leave their old villages upon their conversion and to start new villages in order to be free to practice their beliefs.

The fact that Christians are numerically weak means that a convert must face more opposition than is normally true at home. Of course, this varies from field to field. Extreme opposition is found among some of the Hindus of India, and varying amounts are found on the other fields. The pressure of pagan cultures also means that the temptation to fall back to unchristian ways is ever present.

One of the things that I have learned to appreciate is the uphill nature of all missionary work. Too many of us are inclined to consider missionary work in the light of an inspirational address at the close of a conference or a convention, where a success story is a definite encouragement to us. This is helpful, but we need to know the cost and sacrifice that preceded victory. The victory of the resurrection was preceded by Gethsemane; by a prayer, "Not my will, but Thine be done"; and by a hill on which stood three crosses. It is a mistake to think of the victory of the resurrection without appreciating what went before. Likewise, missionary victories have their own Gethsemanes. On more than one occasion I have said that we at home ought to have a better understanding of the problems that our missionaries face on the foreign fields, so that our prayers might be more specific, and so that our concern might be better shared.

There is a big difference between a missionary couple living in a huge and expensive



Girls in the Bible School at Iloilo, Philippine Islands, with their principal, Miss Lillian Robertson, at the left

city like Tokyo and a couple living on one of the isolated compounds in Africa—so much difference indeed, that any generalizations must not be taken too literally. However, it is true that the physical problem of living is complicated on all of our fields, varying all the way from minor inconveniences to major problems of food and clothing. To appreciate what some missionaries must go through, any family may experiment for a week by turning off electricity and gas and canceling the telephone service. Imagine that all repair and service men are not available; order your groceries by the case from New York; use water out of buckets; and sleep under a mosquito net every night! The list could be extended. Large houses built in earlier generations may have some benefit in so far as keeping cool is concerned, but they certainly add to the difficulties of housekeeping. The climate is always with you and all our fields are in tropical climates, with the exception of Japan. Week after week this tropical temperature takes its toll in both strength and nervous energy.

The real struggle, however, is not in the realm of the material, but in the realm of the spiritual. People are often satisfied in ignorance. The changing of lives requires continued time, effort, and prayer. Experience has taught our missionaries that a baptism which is administered too early in a convert's experience may have a disastrous effect on his spiritual life. Statistics can never be the goal of a worthy foreign missionary movement, and they are not foremost in our own missionary program. In this matter of records I heard exactly the same things about Baptist churches in Assam and Burma that I heard in New York about American Baptist Convention churches here. It is extremely hard to get information from the churches.

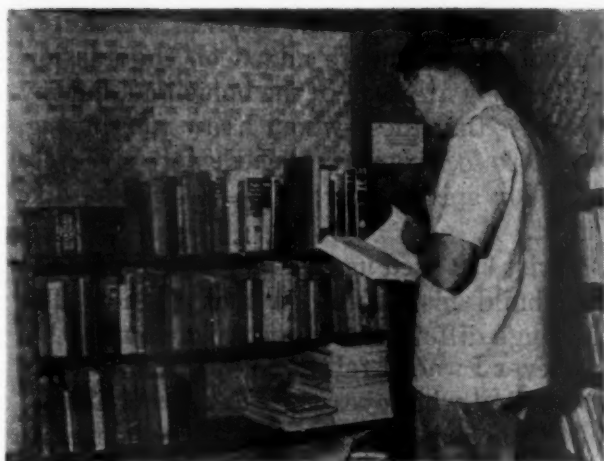
As a pastor I sometimes complained at the number of meetings that I was asked to attend, or the many speakers that came through for a hearing. Now I have seen the other extreme—no outside meetings, where a speaker of any kind is welcome. Attending an annual conference is welcome relief from isolation.

Missionary work varies from bookkeeping to preaching, from nursing to roofing a building. Sound theology is important, but ability to keep motors running is important, too. On some of our fields a missionary increasingly becomes a counselor rather than an orator. He sits in the background and, with a word here and there, helps an independent group avoid mistakes. As a teacher he may encourage many national preachers rather than seek to be the pulpit man himself. It is unfortunate that many people here at home base their appraisal of a missionary's ability on his deputation work, a public presentation. Actually, some of the best missionaries abroad do not make the best speeches at home. The life that one missionary lives is even more important than what he says, and the lives of our missionaries become their greatest asset.

Missionary medical work has a wide range. There are humble clinics where a missionary tries with a few drugs and a medical book to help those who are sick. Then there are modern hospitals like Vellore and Ongole, in India, Iloilo in the Philippines, and the new medical center at Kimpese in Africa, where one finds the best of care. These hospitals compare favorably to many here in the United States. Mission doctors make a sacrifice both financially and personally. Missionaries always receive less income as missionaries than they could earn in other work. For doctors



Dr. Oliver W. Hasselblad welcomed back to Assam by members of his hospital staff



Missionary Dean Kirkwood of the Philippine Islands selects a book from the missionary library, in part supplied out of World Mission Crusade funds, to replace the library destroyed during the Japanese occupation

this is especially true. Unprotected by nurses and secretaries, our medical men work at all hours. One missionary doctor could not remember a full night's sleep for the last six months.

Schools vary from the thatched construction in the Congo and India to beautiful stone buildings. In every school the purpose is the same—a presentation of true Christian living by example. Whenever possible the Bible is a course of study for all students. In some countries it is optional, but most students choose it. In some areas the schools become a very definite link in the process of evangelism—in others they contribute to good will and help keep the door of missionary activity open. The differences in our mission work come into focus as the school problems in each country are considered. A school in the Belgian Congo can do things impossible for a school in Bengal-Orissa.

Teachers' organizations in our country accept certain work loads as normal. My impression is that what we consider normal loads here at home are merely starting points for our missionary-teachers and principals. If it were not for their love of the work, and their loyalty to Christ, they would not be where they are.

One of the tragic results of the shrinking of our missionary staff has been that certain

basic things of necessity had to be done in connection with our institutions. Often our workers are so physically exhausted in taking care of this work that they have no reserve for extensive effort in evangelism, which we consider to be the most important aspect of our missionary task. Yet, no matter how heavy the load, all carry on their evangelistic work. One missionary was doing full-time work as an administrator, but took on the duties of a teacher in order to save money. She manages her share of evangelistic work. Strength was from above!

The fact that many of our schools have boarders adds to the work. Children are not sent home at three o'clock—they are on the school grounds all the time. As much as anything else, one of these schools reminded me of a junior or junior-high camp stretched out for nine months instead of nine days. Think of being dean of a camp for nine months! Yet our missionaries regularly accept this kind of responsibility as one of many jobs. For example, in areas of food shortages, the matter of just getting enough rice is a time-consuming, difficult task.

One of the encouraging things to all is the way in which national workers are helping to take the place of missionaries. In Ongole I met an Indian physician who had been on the staff 20 years, doing work that formerly had been done by missionary physicians. In Burma I met the capable heads of schools where formerly missionaries had been in charge. It is no longer correct to compare our missionary work of 30 years ago with our work today, simply by counting the number of white missionaries on the field. The vision of early workers and the perspective of our foreign societies have helped produce national leaders that are equal to leadership we send out from the United States. We now reap the harvest of seed sown in the last generation.

This fact also leads me to observe that the claiming of success for a new missionary venture the first few years shows a lack of perspective of the missionary task. A missionary organization begins to be tested only after the first 50 years, and after the first 100 years its

work really is ready to be reviewed. We in the American Baptist Convention can be thankful that the work through our two societies can stand up so well after 135 years.

This concern with the training of national leadership was especially evident in visiting the Bible schools and seminaries. Rangoon, with its three seminaries, is one of the best examples of national leadership training. In the Bible school in the Philippines, in the new Institute of Christian Studies in Japan, in the schools in India, or in the plans for training of native workers as Kimpese in Belgian Congo—wherever one goes there is concern for effective national leadership.

A striking similarity occurred more than once. At the Buffalo meeting of the American Baptist Convention, I attended a meeting of the Commission of the Ministry and joined with others from all across our Convention territory in a discussion of recruiting the best leadership for the service of Christ, and the need for adequate support for pastors and missionary workers. These were the same issues discussed by missionaries and national leaders on the foreign field.

The climax of all our missionary work has been in the establishment of churches—large and small—in the city and in the village. Our missionary work has sought to reach the whole person—to minister to his physical, intellectual, and spiritual needs. Every Sunday in the year our mission churches are open. God's Word is proclaimed, hymns are sung, prayers are offered, and the Lord's Supper is served. In some places, as in Sendai, these churches are near famous Buddhist shrines. In other places, they are overshadowed by Hindu temples, or are near towering Roman Catholic cathedrals. But the light shines—the church goes on!

In earlier years there was much criticism of "rice" Christians—those who were Christians because of what they could get out of the missionary and the church. That criticism has largely disappeared. Since the Second World War it has been both increasingly unprofitable and unpopular to become a part of

the Christian movement. Motives for church membership often are mixed on the mission field as they are here in the homeland, but my feeling is that those whom I saw worshiping, and those to whom I preached, were sincerely there for spiritual growth—to be more like Christ.

Christ has used us as American Baptists to help build his church in many lands. The buildings differ from country to country, but wherever I went I felt at home in the worship of the God who loves and forgives sinners.

My journey gave me a new confidence in our missionary work and in the missionaries themselves. As I considered the problems on the mission fields, I felt that *much of the controversy in past years has been out of context and unnecessary!* Those who have criticized the most have not been to our mission fields. Everywhere I found that missionaries are presenting Christ as Lord and Savior, the Bible as God's Word, and a gospel that must be put into practice to be effective. One of the real marvels is that so many missionaries from different schools, churches, and backgrounds can so preach and work that there is a similarity in converts in every land.

The missionary work that is being done is revealed in the request of a Burmese leader for prayers from American friends. "After all," he said, "that is the most important thing you (in America) can do for us." The request for prayers was more important than the request for funds.

Intercessory prayer is a part of real prayer life. So we ought to pray more for our missionary work and workers. Our way is uphill, but the "way of the cross" is always uphill. We are in a fellowship of love, and the fact that God can use our lives and money must never be forgotten. That we can help others to find the level of sonship through Christ is a miracle that should keep us humble and thankful.

At its best our missionary work is not something that we do, but something that God does through us. When we not only recognize this truth, but also put it into practice, the whole level of our missionary work will be lifted.

It Must Be Great to Have a Father

An appealing episode in a boys' camp on the Pacific Coast suggests a train of thought that includes the entire program of Baptist home missions for which a special offering is to be taken in all Baptist churches on February 17, 1952, known as America For Christ Sunday

By CLIFFORD G. HANSEN



A picturesque view of the Grand Coulee Dam and the new community it has produced whose population is in need of the ministry of the Christian church

LAST summer the American Baptist Juvenile Protection Program added two new Junior Citizens' Camps to its roster of Camps. One was located at Camp Burton owned by the Washington Baptist Convention, on Vashon Island in Puget Sound near Seattle, Wash.

One of the boys' cabin leaders, the pastor of a nearby Baptist church, found it necessary to return home on Saturday afternoon for his Sunday pulpit duties. So I was asked to take care of his Cabin responsibilities Saturday night and through Sunday.

We went to bed about 9:30 P.M., on Saturday evening. When every boy was in his place and the light out, the boys fell into a resumé

of the many humorous events of the day. Eventually I steered the conversation to a more serious note and finally suggested that it was time for our evening prayers. Several of the boys responded with their own boyish petitions and thanksgivings to God. I concluded the series. I began my prayer in the traditional way, "Dear Heavenly Father."

When I had finished, one of the boys in the upper bunk across the way called me and said, "Sky Pilot, do you mean God is like my old man? You called him a 'father.' " I replied, "Yes God is like our fathers here on earth, but He is a whole lot more! He is all that even the best of our fathers in this world can be or hope to be . . . plus!" In my inade-

quate way I did my best to describe the super qualities of God the Father. Then followed silence. Finally one of the boys on the other side of the cabin spoke up in the darkness saying, "I used to have a father; he went off to Europe during World War II. He didn't come back." There was a long, painful silence.

Then another boy in the upper bunk across the way, whose mother had not bothered to journey to the marriage altar, spoke saying, "I have never had a father. Gee, it must be great to have a father!"

I was deeply grateful for the darkness for I momentarily required the use of my handkerchief to wipe my eyes. Then in the darkness we took advantage of a most unusual evangelistic opportunity to point up the fact that there is within the reach of all of us a Father who can never be taken away once we have claimed Him as our own. He is a Father who does not go off to Europe—failing to return. He is the kind of Father that can belong to anyone regardless of whether one's mother has journeyed to the marriage altar or not!

I shall never forget the wistfulness in that boyish voice in the dark. He seems to have put into words the deep feeling held by countless thousands all over North America. It is true that they are not all saying it in his words; but there are many evidences today of a deep hunger for fellowship with the Father.

American Baptists have unlimited opportunity to guide these people to the Father. In a day when, at first glance, all frontiers seem to have faded away as our country has rapidly become settled and developed—there are still countless open frontiers with unlimited opportunity.

In the great coal producing areas of our land are many forgotten communities where the church and Christianity are either on the periphery or not there at all. These people who risk their lives daily deep in the earth to mine the substance so essential to our economy have need of the Father and many are saying with the boy in camp: "It *must* be great to have a Father!"

Sons and daughters have left family circles all over North America to enter military serv-

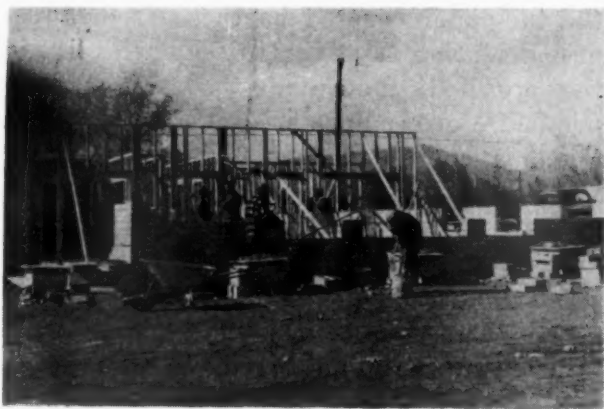
ice. They, too, need the Father. We are greatly in need of many Centers under Christian auspices which would minister to their spiritual and social needs.

We are on the threshold of a new atomic era. In these days of feverish military preparation, thousands of workers with their families have been uprooted from their home communities to go hundreds of miles to construct new atomic energy plants. Many thousands remain to work in the new plants. The total industrial defense program has caused great population shift. These people find no established churches, no church schools to guide them to the Father. A scientist recently said to me when I visited his community, "Tell American Baptists not to forget us! We need God too!" I came away with the feeling that among these people was a sense of the awfulness of the power which they were producing and handling. They are people of high integrity and fine principle. Yet, they too are hungry for the gospel and its sustaining power as they carry their tremendous responsibility.

In certain parts of our land are cities where one sees signs in restaurants, "Indians and dogs not allowed." Race and color prejudice are still items of unfinished business on the agenda of the Christian church and they constitute a great open frontier for American Baptists. At Reno, Nevada we are beginning to meet the challenge as we open the first American Baptist Christian Center for In-



The attractive new edifice of the United Church in Los Alamos, New Mexico



Constructing the main building of the new Christian Center for Indians, at Reno, Nevada

dians. Here the Indian community just beyond the city limits of Reno with its less than decent housing, will have opportunity to find the Father through the Christian ministries of this new Center.

In his primitive hogan with its dirt floor, clay plastered walls and dome-shaped roof, the Navajo Indian needs the Father, too. His poverty along with the darkness of his spirit are symbolized by his windowless, odorous dwelling. Fear and primitive superstition have kept him shackled for centuries. He ekes out a meager living with his cattle and sheep grazing on barren sand and sagebrush. Yet, the Navajo's hunger for fellowship with the Father is so evident. An elderly Navajo woman, dirty and unkempt, was sitting on the ground outside her hogan, dressed in all the clothing she owned. She was deaf and nearly blind. Our American Baptist missionary approached with a friendly smile and warm greeting. Obviously she did not understand his language. She spoke in hers which the missionary could not understand. Then, she brought into action the universal language by placing her hands in an attitude of prayer and pointing to her ear which was paining her greatly. The missionary prayed and one saw the light of joy and peace spread over her deeply furrowed countenance as she, too, felt the presence of the Father.

To the missionary's doorstep at 6:00 A.M. a young Navajo husband and his wife brought the lifeless body of their 15-months old daughter

who had been denied entrance to a hospital. They abandoned it there because their heritage taught them the dead contain evil spirits. They knew it would be dressed in clean, Christian clothes and put in a clean, new pine box and given a Christian burial. Just as we lowered the box into the tiny, hillside grave, the parents reappeared and witnessed the Christian burial service. Through an interpreter we gave our Christian testimony to them. The young husband responded by removing his hat and bowing his head as the testimony was interpreted in Navajo to them. They made no further response, but as I watched them wind their way up the rugged side of the Mesa, it seemed to me their shoulders were just a little more squared, and their heads a bit higher because they had felt the presence of the Father in the midst of their human anguish.

The Hopi Indians seem to live up to the meaning of their name—Peace. Yet, one finds them living in filth and fear on top of the Mesas—occupying the ruins of villages that have been there for several centuries. They still climb the rickety, home-made ladders as they go from one “level” of their “home” to the other. They ride on tiny donkeys as they make their ways up and down the precarious side of the Mesa—hundreds of feet above the plain. At certain times of the year their Kiwas resound with the weird shouts and cries of the Hopi men as they engage in their religious rites in these deep cistern-like caverns beneath the surface of the Mesa. Sacred cornmeal is scattered everywhere, and according to their Medicine Man—to approach too close or to cross the corn-meal line means certain death to the offender. Our American Baptist missionaries had the “curse” put on them by the Medicine Man when they inadvertently stepped on some of the sacred meal on one of their visits “up on top” the Mesa. When the sun set that evening and they had not died according to the “curse,” many of the Hopis began to question the wisdom and power of their Medicine Man. Some began to be much interested in the Christian missionary and her gospel.

As with the Navajo, so with the Hopi—when he accepts Christ and begins to travel the Jesus road—he is no longer a part of his native community. He must move down off the Mesa immediately. He constructs a plain, neat cottage with floor and curtained windows; he divides it into several rooms. He keeps it immaculate and for all appearances it is just another cottage such as one might find in any part of the country. But it means another family has found the Heavenly Father.

The scope of Christian understanding on the part of the Christian Hopi is symbolized by the questions of a Hopi Deacon at the ordination service for a new missionary. After lengthy theological discussions among the pastors present, the Indian Deacon arose and said: I ask four questions: (1) "Do you believe Jesus is the Son of God?" The reply was a strong "Yes." (2) "Do you believe the Bible is the word of God?" Again, there was an affirmative answer. (3) "Do you believe Jesus loved the Indians?" The candidate once again gave a strong, positive answer. (4) Moving close to the candidate and pointing his index finger into his face the deacon asked, "How about *YOU*?"

The questioning ceased and the Council went into executive session and recommended ordination. The old Deacon had clarified the confused atmosphere with his pointed, basic questions.

Still another open frontier is in the area around Poston, Ariz., where many Indian families of several tribes are being resettled by the Government. This area, the site of the detention camp for over 20,000 Japanese-Americans during World War II, is now a part of the Colorado River irrigation project. The sagebrush is cleared, the land leveled and watered under government supervision. Each Indian family is assigned 40 acres of land. Several abundant crops of alfalfa are grown per season. Cotton fields produce heavy yields. Fat Hereford cattle graze in the rich, green fields. These transplanted Indians need a Father, too! American Baptists hold Church school and worship services in

the tar-paper covered barracks from Japanese detention days. Our Missionaries live in the crowded, inadequate barrack "apartments." More Indians are coming to the land. We must continue to minister to them. Many Christian Indians come saying, "We want to be here with our missionary, Rev. Arthur Loveridge. He helped us during the 16 years he was our missionary at Keans Canyon—up North!" Loveridge, our only American Baptist missionary who can speak Navajo, is leading the Indian youth in 4-H Club projects as well as giving them solid spiritual foundations upon which to build their lives. For this work we must provide an adequate building for the church and an adequate home for the Missionaries.

When one travels along the Columbia River basin from Grand Coulee Dam, he sees new communities blossoming in the desert where only a few short months ago was nothing but sagebrush, sand and desolation. Water has caused the miracle. Roosevelt Lake, created by Grand Coulee Dam, supplies water through 12 pipes, each 12 feet in diameter and each delivering 1600 cubic feet per second, for the main canal from which lateral ditches lead in all directions. As you read this article the first water is flowing to the land. The first crops will be harvested during the summer of 1952. Grand Coulee Dam and McNary Dam, under construction, will eventually produce 60% of the present combined electrical output of the entire United States.



Typical new homes of the rapidly increasing population of Los Alamos, New Mexico

This means that industry, especially aluminum manufacture, will be drawn as by a mighty magnet to the Northwest. Already families are arriving at the rate of 100 per month in these new towns. Long waiting lists for land are in every Government Reclamation Project office. There are not enough churches; in some of these new communities there are no churches at all. These new settlers are young families with children. Many are World War II veterans. American Baptists—joining with other major denominations must serve them. They, too, need the Father on this open frontier of reclaimed waste land.

One takes new courage when he hears of other Church Extension frontiers where we are already at work. In Morenci, Arizona Missionary-builder, Rev. J. B. Dahl is constructing a creditable church edifice and preaching and leading the people to the Father. At Norristown, Pennsylvania, Pastor Floyd Sorenson (giving up a much higher salary and the comforts of a city church parsonage) is leading the Christian people of his community in the erection of a new church edifice and the building of a Christian fellowship which is truly satisfying the urge for a Father. One could recite the story of some 600 similar Church Extension projects. Yet, we face the open frontier of 700 communities in America with populations of 2,500 or more where there is no church of any faith. The present industrial defense program will produce about 150 more such communities! This unfinished business is on the American Baptist agenda and must be promptly attended!

As you read this article, an American Baptist missionary is in Valdez, Alaska knocking on doors as he surveys the need for a new Baptist church in this fast growing year-round Alaskan port. Here the trucks transfer their cargo to and from the ships. The highway to the interior begins and ends here. Many people who are related to transportation are flocking into Valdez. This open frontier is worthy of Baptist attention.

And what shall be said of the town and country churches across North America from

which come many young people to dwell in our cities? In these rural areas better leadership and more complete programs are greatly needed. This need is being met through 100 rural pastors appointed to the task of ministering in lonely and far-away places to people who long ago felt they might never again hear their church bell ring or see their church windows lighted. These rural people need a Father!

The Juvenile Protection Program ministers to local churches at the point of helping them to better understand their own community problems and needs, and then to plan intelligently for meeting them. It serves through Recreation Leaders training schools and workshops. Five Junior Citizens Camps are located near great metropolitan centers where problem boys and girls need Christian love and understanding and a new start. A staff of three cannot begin to minister to our 6,500 churches. Five Junior Citizens Camps cannot serve the needy cities for the 34 states in which American Baptists work. This ministry was opened only 6 years ago. It must be developed by adding more staff members, enlarging the budget, increasing the number of camps until there is at least one within the reach of every State in which American Baptists work!

In the needy areas of the great metropolitan centers 57 Christian Centers minister effectively to youth and their families from many backgrounds. But there are more than 57 needy metropolitan areas in North America and the chorus of voices from these other areas is alarming as it says: "It *must* be great to have a Father!"

Christian Friendliness seems to have become a lost art in some quarters of the globe. American Baptists have a rich heritage of demonstrating this vitally important ingredient in our American society. The American Baptist Christian Friendliness Program concerns itself not simply with assisting newcomers to America to become adjusted to their new surroundings. It is also actively concerned with human rights, social justice, and Christian equality and opportunity for

all peoples of all backgrounds and circumstances. Christian Citizenship, intelligent interpretation and application of Christian teachings in the main streams of every-day living by active demonstration are a "must" for American Baptists. Again, the fields are white unto harvest and the Christian Friendliness laborers are few in number!

In Latin America our 297 churches, 82 schools, 2 hospitals and 1264 mission stations do a creditable job. Yet, one cannot forget the graphic symbol of a crowded church sanctuary with 1200 people inside, and great crowds outside the open windows hearing the gospel over the public address system. When it was time for the observance of the Lord's Supper—the elements were passed in reverent fashion down the rows of worshipers—through the open windows and among those outside, and then back again. Such is the hunger for fellowship with the Father all over our six fields: Cuba, Haiti, Puerto Rico, Mexico, El Salvador and Nicaragua. A few pastors man many churches; their trained, dedicated laymen man many preaching stations. In spite of such a splendid record, we cannot feel content when we know how many areas have no Christian witness within their hearing. There is much unfinished business in Latin America, and the need is tremendous for missionaries, pastors, hospitals, dispensaries, mobile clinics, doctors and nurses.

Evangelism which must always be the chief concern of American Baptists, is a constant challenge. It seeks to find the countless thousands in search of a Father and lead them to Him. The rush of an America feverishly preparing for war, with its unheard-of prosper-

ity, and the psychology of "eat, drink and be merry for tomorrow the A-bomb may fall," make this frontier more important than ever. A great continent-wide revival during 1952-53 with every church in every State Convention and City Society participating is no small goal. Already plans are far along and in many places churches have committed themselves to participate. In Los Angeles, for instance, 81 out of a possible 82 churches have indicated their cooperation. Such is the spirit and the apparent hunger of our day for spiritual food.

This story is far from complete. I have but given fleeting glimpses here and there of the situation as it exists today. Much is going on; much remains unfinished in this great task of American Baptist Home Missions.

Last June at Buffalo American Baptists adopted a Unified Budget which was set up in such a way that even if raised 100% by the local churches, The American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society and the Board of Education and Publication will be 40% short of their own budgets as approved for them by the Convention. In order to make up the 40% not received through the Unified Budget and so to continue the work they are now doing in order to keep on showing people the way to their Father, the two Home Mission Societies the Baptist Board of Education *must* receive a total of \$300,000 from the special offering on FEBRUARY 17. The success of the February 17 effort spells the difference between boys and girls and their families continuing to live fearfully and anxiously in the dark, and their finding their Father and walking in His light in quietness and confidence.

THE WORLD DAY OF PRAYER

February 29, 1952

Women of 92 nations will join together on February 29, 1952 in the observance of the 64th annual World Day of Prayer. According to Mrs. Welthy H. Fisher, Chairman of the World Day of Prayer Committee, more than 17,000 American communities will take

part in this observance which originated in 1887 in the Presbyterian Church, and was related to home missions. Later two Baptist women, Mrs. W. A. Montgomery and Mrs. H. W. Peabody urged a similar observance for foreign missions, and the two observances

were merged in 1919. Since 1942 the World Day of Prayer has been sponsored by the United Council of Church Women which represents more than 10,000,000 American church women who belong to more than 80 Protestant denominations.

Land of the Tall Sugar Cane

By JOHN C. SLEMP

Everybody knows that Cuba grows more and taller sugar cane and exports more sugar than any other country. Not so well known is the steady and gratifying growth of evangelical Christianity and the contribution made by Cuban Baptists toward its encouraging progress in this lovely and largest island of the Caribbean Sea



All photos by John C. Slemp

LEFT: One of Cuba's many enormous sugar refineries; CENTER: A vast expanse of fertile acres where the tall sugar cane grows; RIGHT: Erecting a giant new smokestack for the sugar refinery at Palma Soriano

AN immense quantity of sugar cane has grown in Cuba since Christopher Columbus called this island the "most beautiful land that human eyes have ever seen." The beauty of Cuba has doubtless increased rather than decreased during the intervening 450 years. As from an airplane flying at 8,000 feet I viewed the rugged peaks of the Sierra Maestra range on the eastern end of the island, and the rolling plains to Havana westward, I wondered what Columbus would have said had he been in my place. The broad fields of green sugar cane below me, the luxuriant clusters of palm trees, the general appearance of abundance—all added up to the effect that here was a land not only of rare beauty but of great fertility and of almost unlimited wealth.

WHERE SUGAR MEANS GOLD

And wealth there is in great abundance. Cuba exports more sugar than any other country. An official at the huge sugar plant at Palma Soriano told me that last year Cuba

sold about 6,000,000 tons of sugar to the United States. There are other crops in Cuba such as tobacco, cocoa, and coffee, but sugar leads them all. It is in Cuba that the tall sugar cane grows tallest and it is in Cuba also, so I was told, that a new crop of millionaires springs up every year.

There is also widespread poverty in Cuba. Although wages and general working conditions of the sugar workers have improved vastly in recent years, there still is room for long-overdue reforms. The minimum wage is now \$2 for an 8-hour day. The average wage (\$6-\$8) is much higher than that, but the workers are regularly employed from only six to eight months a year. Debts that pile up in the off-season can easily consume an entire year's earnings, and more. Especially in the small towns, where most of the sugar workers live, an American visitor does not have to look twice to see the wide gap that separates the few who are rich from the many who are poor.

Fortunately, a few of Cuba's wealthy class recognize a social and moral obligation and a

sense of stewardship. In Santiago lives a prominent grocer who owned a lovely estate that was called Villa Teresa. He wanted to sell it. Villa Teresa might have been sold to a night club operator. Or, by falling into the hands of some other purchaser, it might have been continued by its new owner as a lovely country estate near Cuba's second largest city, Santiago. In either purchase, the original owner would have received at least \$12,000, a fairly large sum in Cuba.

IT MIGHT HAVE BECOME A NIGHT CLUB

But Villa Teresa did not become a night club, nor did it continue as a private estate. Instead, just a few months ago, it became the home of the Baptist Theological Seminary of Eastern Cuba. And the owner accepted for it only \$9,000, after having turned down an offer for \$12,000. Moreover, he did not even require a down payment. Nevertheless the seminary officials borrowed \$4,000 in order to make a down payment, and gave notes for the remainder.

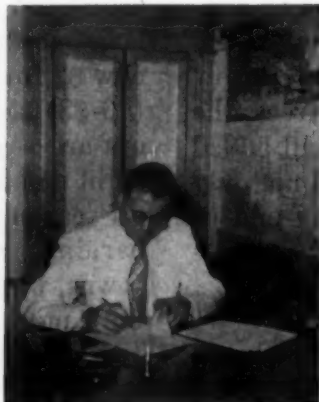
Then came something new into Cuban Baptist life—a campaign to raise enough money to pay for this valuable property. Members of churches in the Cuban Baptist Convention were asked to contribute to this worthy cause, at least \$2 apiece. And the first to make a contribution was the original owner, the grocer of Santiago de Cuba. He is not a Baptist, but because of his deep interest in the Baptist

movement in Cuba, he gave his personal check for \$100 to Agustin Gonzáles, administrative head of the seminary.

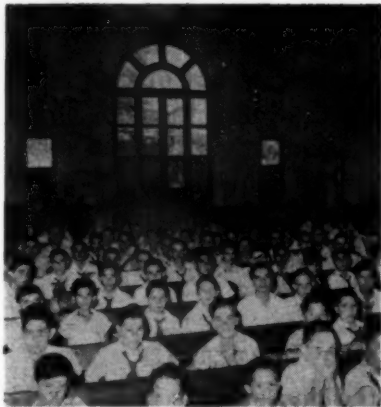
As seminaries go, this seminary is not large, especially in comparison with seminaries in the United States. It has only nine students—seven young men and two young women. But the seminary is of vast importance to Baptist life and work in Cuba. Here is the hope, not only of a larger seminary in the days to come, but also of a new leadership in the churches. The young men and young women who go out from this school as pastors and educational directors will bring new life and hope to the churches, and will add much to the impact of Evangelical Christianity in a land that is predominantly Roman Catholic. The sale of Villa Teresa and its purchase by Cuban Baptists was more than a business transaction. It was an indication of Cuban Baptist vitality and a forecast of new and greater achievements in the days to come.

VITALITY OF CUBAN BAPTISTS

In the two eastern provinces of Camaguey and Oriente where American Baptists are doing work, there are 50 churches related to our Home Mission Society, 30 Cuban mission churches, and 43 churches among the Haitians who live in Cuba. Total membership is 5,809, and church property is valued at \$520,225. Reports for 1950-1951 recorded 498 baptisms, 215 preaching stations, 244 Sunday



LEFT: Boy students leaving chapel at Colegios Internacionales, El Cristo. CENTER: Director Theodore H. Schubbach; RIGHT: Girl students leaving chapel at Colegios Internacionales



LEFT: Chapel service at Colegios Internacionales; CENTER: Main entrance to the Girl's Dormitory; RIGHT: Time out during a class for a snapshot by the author

schools with an enrolment of 14,340, and 33 vacation church schools with an enrolment of 3,064. The total Baptist constituency is approximately 25,000. Contributions to all causes totaled \$82,933.68 for the year.

Here is evidence that the Baptist churches of Cuba, and the Cuban Baptist Convention, are doing a type of work that Baptists everywhere would do well to emulate. Most of the churches are small. The largest is the First Church of Santiago de Cuba with a membership of only 293. But these churches are carrying heavy loads and doing large things. Many of them are working at their tasks almost literally around the clock, and straight through the calendar.

A prominent characteristic of these churches is their evangelistic zeal. Church members as well as pastors and teachers go out in person-to-person fashion to lead people to Christ. They go to the jails and the hospitals and wherever people are in need of help and in need of Christ. At Bayamo, for example, I met a young man who had lost his right forearm in an accident at a bakery where he was employed. He was not then a Christian. Members of the Bayamo church lost no time in visiting him at the hospital and in telling him the good news of the Christian faith. In time he became a Christian and is now a member of the church. "I lost my arm," he testifies, "but I gained Christ, and now I am very happy to be a Christian."

Worthy of special mention is the Cuban

Baptist Home Mission Society and its frontier type of work of great importance. Although the average membership of the 30 churches affiliated with this organization is only 31, many are largely self-supporting. Most of them, however, receive aid from the Cuban Home Mission Society, and so these churches are able to carry on until they become strong enough to assume a larger financial responsibility themselves. Last year the Cuban Baptist Convention contributed more than \$8,000 to this work and to work among the Haitian people who in recent years have come in large numbers to Cuba seeking employment in the sugar industry.

To many American Baptists it may be news that a country in which we are doing missionary work has a well-organized and highly successful home-mission work of its own. But that is exactly as it should be. The goal of our own missionary activity is the growth of a strong Baptist witness in the lands to which our missionaries go—strong enough to maintain itself and to continue to grow, even if every missionary were compelled to withdraw, as is happening in China.

BAPTIST PAROCHIAL SCHOOLS

An American visitor cannot help being impressed—or even astonished—at the significant achievements of the day schools maintained in 19 Cuban churches. Last year these schools enrolled 2,421 pupils, of whom 359 were in high-school grades.

On my recent visit I saw three of these schools and I was astonished at what I beheld. In one the walls of the small building were almost literally bursting at the seams because there were so many boys and girls eager to learn. In what ought to have been used only as the pastor's apartment I found a combination of church, school, and a place for the pastor and his family to live. Day after day, month after month, the pastor and his wife actually were living with the school and the church. There was no getting away from the burden of the work, or perhaps they did not think of the work as a burden. At least I saw no evidence of that attitude. All I heard was talk of what might be accomplished if only there was more room, more money, more equipment. In schools that have commodious quarters, the story is the same. All of them could use more space if they had it.

If American Baptists ask why there should be Baptist day schools in Cuba, the answer is the same as for Puerto Rico, which I reported in *MISSIONS* last month. (*See January issue pages 12-16.*) There are not nearly enough public schools, and there are many Roman Catholic parochial schools. So, if many Baptist children are to go to school at all they must have schools of their own, even though these schools are maintained and operated at great sacrifice. That is why 19



Day school pupils at the Baptist Church in La Maya

churches now have schools and why pastors and pastors' wives permit the students almost literally to push them out of their own living rooms. In the children is the hope of the future of the churches and the future of Cuba. Day schools open wide doors of opportunity for effective evangelism, and Cuban Baptists are entering them eagerly, hopefully, expectantly.

SOURCE OF BAPTIST LEADERSHIP

In addition to the day schools is the excellent Baptist boarding school at El Cristo in Oriente, known as *Colegios Internacionales*, of which Theodore H. Schupbach is principal. Our Home Mission Society appointees in this school, in addition to Mr. Schupbach, are Miss Eleanor E. Dow and Miss Justa Campa. The Woman's Society appointee is Miss Kathleen A. Rounds. The combined teaching and administrative staff numbers 25 and there are 35 other employees. The school property includes 35 acres of fertile land, three large buildings, three smaller buildings, and ten



Secretary Wilbur Larson preaching in the First Baptist Church of Santiago, Cuba

residences for members of the faculty. Proudly, Mr. Schupbach pointed out to me the school's own bakery, its own water system, and a large field of luxuriant new sugar cane that was already showing signs of becoming a prize crop.

However, the most promising crop I saw at *Colegios Internacionales* was its 235 students,

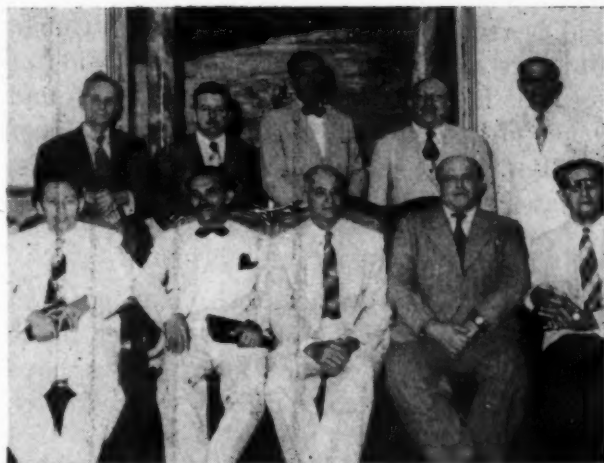
of whom 75 were in the secondary school, which continues through the fifth year of high school. For politeness and for self-evident seriousness of purpose, they come close to being model students. Satisfied with the school and grateful for its influence upon their lives, many of them go out to give their testimonies among the churches, and they are meeting with enthusiastic response. Gladly, triumphantly, some of these students tell of the new and vital Christian experience which they have had in the school.



Faculty and students of the Baptist Theological Seminary of Eastern Cuba. Seated, Principal Agustín González, Matron Juanita Barrios, Registrar Mario Casanella

These students are loosely organized also into volunteer prayer groups. There is no element of compulsion in the activities of these prayer groups, but there is abundant evidence of devotion to the cause of Christ which prompted their formation. These students are learning early—many of them the hard way—that being a Christian in a non-Christian world is not an easy experience, and that it requires all the reserves of spiritual strength that one can possibly have.

Colegios Internacionales is meeting all the requirements of the department of education in Oriente. Teachers of the sixth, seventh, and eighth grades submit their examinations to the inspectors of private schools for approval. In the high-school department the examina-



Pastors of Cuba who came to greet the author and Wilbur Larson at the First Baptist Church, Bayamo

tions are given at the school by the teachers of the Institute of Secondary Education of Santiago de Cuba. Students in commerce and music go to Santiago for the official examinations.

Thus educationally safeguarded and buttressed in standards, Colegios Internacionales is an officially recognized school. Its students and graduates take their places in equal rank with students from other institutions of like character. Since its beginning in 1907, its graduates have gone out to occupy places of large influence in government, in business, and in the professions. In Cuba it is a high honor to receive membership in The Order of Carlos Manuel de Cespedes. It is the highest honor that the Cuban Government can bestow. That honor was bestowed upon Robert Routledge, for 31 years director of Colegios Internacionales and for many years our general missionary in Cuba. Such recognition means far more than bestowing honor upon a man; it is also taking into account the lengthened shadow of that man—the institution which came into prominence through his leadership.

The churches, the day schools, the seminary, and the boarding school at El Cristo—all these working together are doing influential work in praiseworthy fashion. Although I did not have the privilege of conferring with General Missionary Oscar Rodríguez, who was on furlough at the time of my visit, I saw

and heard enough to assure me that Cuban Baptists are alert to ever-widening fields of service. In this forward movement I found much to indicate the vision and devotion of Mr. Rodriguez and of all the missionaries associated with him.

CHRISTIAN WITNESS STILL NEEDED

The Christian witness still is needed in Cuba. There is redemptive work yet to be done. As time goes, not many years have passed since January, 1899, when H. R.

Moseley became our general missionary in Cuba, and was followed a few years later by D. A. Wilson, A. B. Howell, and others. But in those 53 years our Baptist work in Cuba has grown to large proportions. It gives promise of still greater achievements in the years to come. In this land where the tall sugar cane grows is a constant challenge, both to American and to Cuban Baptists, to give themselves in ever-increasing devotion to growing Christians "unto the measure of the stature of the fulness of Christ."

The Baptist Witness in a Broken World

A Message from the Officers of the Baptist World Alliance to be read in Baptist Churches throughout the world on Baptist World Alliance Sunday

February 3, 1952

*To Our Fellow Baptists throughout the world,
Brothers and Sisters in Christ:*

NEVER was our testimony as Baptists more needed than today. As the late and beloved Dr. James H. Rushbrooke so often declared, "Our testimony as Baptists is two-fold: we stand for the gospel; and we stand for religious freedom." Does any reader doubt the necessity of emphasis upon our testimony in today's frightened, broken world?

Only the gospel of the Lord Jesus Christ can redeem the souls of men. In the words of Sweden's great preacher, Dr. N. J. Nordstrom, speaking at the Atlanta Baptist World Congress in 1939, "Only changed men can change our world." Since Christ is the answer, let us renew our testimony throughout the earth on Baptist World Alliance Sunday, with every pulpit proclaiming the gospel from the glorious text, "In none other is salvation."

Religious freedom, rooted in the soul's competency to deal directly with God, needs emphasis in every church in every land if we are to effectively meet the challenge of totalitarian doctrine and propaganda, so fervently and cleverly proposed throughout the earth today. Baptists, from the days of Thomas Helwys in Europe and Roger Williams in the United States, have held this precious principle, often at the point of persecution. We may yet be called upon in our own day to suffer as did our fathers in the faithful witness which we must ever give.

Despite the stern character of the times, there is much for which we may give thanks on Baptist

World Alliance Sunday. Reports of heroism and courage by our Baptist fellowship behind the Iron and the Bamboo Curtains attest their allegiance to our blessed Lord. Of equal fortitude and loyalty is the witness which our people are giving in lands where ecclesiastical tyranny prevails. In lands where war has left its devastation, our people are gathering renewed strength, and revival breathes in their encouraging reports. Heartening also is the steadily developing fellowship and service of our Baptist Women and Baptist Youth in all areas of the earth. New ties unite these groups in regional and continental plan and purpose. Moreover, the world-girdling ministry of the World Alliance Relief Committee has brought us closer one to another, and we give thanks unto God for this fellowship in suffering.

Baptist World Alliance Sunday will bring added blessing as we link our hearts in prayer, one for another—prayer to God for peace, prayer to God for understanding among nations, prayer to God for the coming of His Kingdom in all the earth. So we earnestly and fraternally ask that in every Baptist church in all parts of the earth our annual day of testimony, praise and prayer, shall be observed on the first Sunday of February, 1952, and that wherever possible an opportunity be extended for a special offering for the varied ministries of the Baptist World Alliance.

F. TOWNLEY LORD, *President*

ARNOLD T. OHRN, *General Secretary*

Either All Men Are Brothers Or No Men Are Brothers

Here a distinguished Baptist educator and President of one of America's outstanding colleges for Negroes discusses the implications of Christian brotherhood for race relationships

QUONE of the most striking examples of the attempt of religion to resolve racial or ethnic tension is the famous story of the Good Samaritan. The hatred between the Jews and the Samaritans was so intense that a Jew hardly ever dared to pass through Samaria. And yet Jesus uses a member of the Samaritan race to demonstrate the fact that the neighbor to the man who fell among thieves was not the priest nor the Levite who were members of his own group, but rather the Samaritan whom the Jews did not like. Jesus makes clear that one who responds helpfully and sympathetically to human needs is your neighbor, and that race and geography have nothing to do with it. And we must not forget that when Jesus advises the lawyer "Go, and do thou likewise," he is answering the lawyer's question: "Master, what shall I do to inherit eternal life?" To press the point to its logical conclusion means that there can be no racial salvation and no eternal life except the one that includes all nations and all races.

The religion of Jesus could not be confined to the Jewish people. If it had been thus confined, the Christian religion as we know it would have never come into existence. The walls of racial exclusiveness had to be broken. It dawned early upon those who carried forward the gospel that faith in Jesus and in His God was faith in an all-inclusive God, who is a God of justice, mercy, and love. He could not be a racial or a national God. He had to be a God for all the peoples. This light broke upon Peter in his experience with Cornelius when he exclaimed, "God is no respecter of persons. In every nation he that feareth him, and worketh righteousness, is

By BENJAMIN E. MAYES

accepted with him." The light broke upon the Apostle Paul when he said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

The cornerstone of the Christian religion is that we are all children of one God, that this God is the father of all mankind, and that all men are brothers. The common ancestry of man and the kinship of the human family are attested to by both science and the Christian religion. Centuries before science discovered the fact that the human blood is the same, that the four types of blood, O, A, B and AB, are common to all so-called racial and national groups, the Apostle Paul had apprehended it by faith and had declared that God, "hath made of one blood all nations of men for to dwell on all the face of the earth." If God is a common father and if all men are brothers, then it must inevitably follow that the human family is one family. It belongs together.

If we accept the verdict of science and the Christian religion, we must admit that either all men are brothers, or no men are brothers. Either God is the father of all men, or he is the father of none. Either the lives of all children are sacred, or the life of no child is sacred. If the Americans and the English are brothers, then the Americans and the Germans are brothers. If God is the father of the Chinese, he is the father of the Japanese. If the life of the King of England is sacred, then the life of a miner in Wales is sacred. If the life of the President of the United States is of

supreme worth, then the life of a Negro mill hand in South Carolina is also of supreme worth. If the life of a multi-millionaire is precious, then the life of a sharecropper is precious. If the life of a white child comes from God, then the life of the blackest Negro child also comes from God. Either all or none. It is this philosophy that both creates and resolves tension. But it seeks always to bring people together under the rule of God.

For 19 centuries, this concept of man, Jesus, and God has been a disturbing element in society. In the early church this concept of God made it possible for master and slave of whatever ethnic background to worship together in the same church. Even in more recent times where the church condoned slavery based on race and the exploitation of one race by another, the Christian religion has served to soften the blow and to temper injustice with some kindness and mercy. The Christian religion has made and makes one race uncomfortable as it holds another in bondage and servitude. It was partly the Christian view of man and God that broke Christian bodies asunder in the years preceding the Civil War. It is this view of man, Jesus, and God that gives us an uneasy conscience as we perpetuate segregated churches in this country. And it is the gospel that will eventually bring races together as children of one God.

Perhaps the tension which the Christian religion creates can never be completely resolved because the Christian is a citizen of two worlds: the world that now is and the world that ought to be. He is a part of the existing order with all of its imperfections, shortcomings, and brutality! Yet he can never accept the present order. He is committed to an order that is only partially in existence. He holds a loyalty to something that transcends this earth. He owes allegiance to the way of life as set forth by Jesus in the Four Gospels. He is also obligated to believe in the kind of God Jesus portrays in the Gospels—a God who is the author of life and the world and who is the Father of all mankind. The Christian's ultimate allegiance is to the God revealed in Jesus Christ and not to any par-

ticular economic, political, national, racial, or denominational order.

The Christian is also committed to a belief in man. This involves a belief in the intrinsic worth of each individual and in the kinship of all humanity, in the Fatherhood of God, and in the brotherhood of man. If a man really believes in God, in Jesus, and in man, there will be, and there must be, tension between him and the world in which he lives. And this tension can never be completely resolved unless we accept the world as it is—which the true Christian can never do.

The first half of the 20th century set out in bold type the great contradiction between what we preach about race and what we live about race. The tension is even greater now. The challenge to Christians is greater. It was in this first half of the 20th century that a professedly Christian nation, through its leaders, murdered, or caused to be murdered 6,000,000 Jews. It is in this half of the 20th century that a Christian church in South Africa still distorts the best in religion by using the Bible and theology to justify its Nazi tactics in dealing with the black people of South Africa. It is in this half century that we find the Christian church lagging behind the law and many secular forces in breaking down the bars of segregation. It certainly cannot be denied that no institution in America is any more segregated today than the Christian churches. It is in this half century that two World Wars have been fought for freedom and justice, and different races everywhere are seeking freedom and justice. It is in this half century that an atheistic, totalitarian, Communist Russia has risen to challenge the Christians on racial discrimination.

At Amsterdam the World Council of Churches admitted that, for in its report on Section III it declared:

Christians should ask why communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the hand of God in the revolt of multitudes against injustice that gives communism much of its strength . . . Christians should realize that for many, especially for many young

men and women, communism seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences. . . . All should understand that the proclamation of racial equality by communists and their support of the cause of colonial peoples makes a strong appeal to the populations of Asia and Africa and to racial minorities elsewhere.

Christian bodies on a world wide and national scale are conscious of the wide gulf that separates races and are attempting to close the gulf. Amsterdam speaks again. Its reports say:

Even when there are no differences of theology, language, or liturgy, there exist churches segregated by race or color, a scandal within the body of Christ. . . . The church knows that it must call society away from prejudice based upon race or color, and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these practices from the Christian community because they contradict all that it believes about God's love for all His children.

In March 1946, the Federal Council of the Churches of Christ in America renounced segregation when it declared,

The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated church and a non-segregated society.

These pronouncements come from international and national bodies and are practiced there. But they seldom function in the local communities. One of the main duties of the Christian in the local community is to resolve race tension by fostering fellowship across racial lines. The gospel honestly preached has always been disturbing and has been the source of tension. It is more so now. The exploited millions of Africa, the millions of pov-

erty-ridden brown and yellow people of Asia, the millions of Negroes segregated in the United States, and the millions of Jews will look with suspicion upon a religion and a church that condone exploitation and practice segregation.

In the area of race relations today, our churches are weak. They are weak partly because in the local church they usually deny Christian fellowship across racial lines. Many of our churches fail to qualify as churches of God but only as churches of men, of custom, and of tradition. Until the individual Christian and the clergy are able to set themselves over against the state, against tradition, and against custom, and by words and deeds say that when a member of any racial group crosses the threshold of this house, he is no longer in the custody of men but in the custody of God, and that in God's house the state or society has no voice and no jurisdiction, the church will be weak and impotent; it will have no right to speak to the secular order about its behavior. Freedom of worship, if it means anything at all, means freedom to worship God across racial lines and freedom for a man or woman to join the church of his or her choice irrespective of race. Separate churches for the people may not be un-Christian but segregated churches are un-Christian. Denominational churches, for example, may not necessarily be un-Christian, but churches organized purely along racial lines that deny membership to other racial or ethnic groups can hardly qualify as Christian.

Christianity therefore, is called upon not only to heal the racial wounds by abolishing segregation within its worship, and membership, but it is challenged to take the leadership in seeking to resolve racial tension in business, politics, education, government, and labor. The last half of the 20th century will be a race between atheistic communism and the Christian religion. And the Christian forces will win only if Christians are willing to live and die for their convictions as the communist is willing to live and die for his.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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Are You Satisfied to Live In a Garrison State?

FOR more than seven years, even before the end of World War II, the American people have been subjected to powerful, feverish, almost desperate propaganda to persuade them to establish peacetime military conscription patterned after that of the German Kaiser prior to World War I and that of Dictator Hitler and Emperor Hirohito prior to World War II. As long ago as March, 1945, *MISSIONS* published a warning editorial, "Preparing for the Slaughter of a Third Generation." If conscription is now a sound program for the prevention of war, as its sponsors claim, then Europe which has had conscription for many, many years would have been the most peaceful spot on earth. And yet, seven years after World War II, those who have propagandized American peacetime conscription are almost in sight of their goal. Last summer Congress passed Public Law 51 which approved Peacetime Conscription as a national policy but still left its formal establishment for later action by Congress. *The camel's nose is now in the*

tent! Within 45 days after reconvening in January, according to the law, Congress must take final action in favor or against. That puts the decisive date at the end of February. Euphemistically called "National Security Training" to soften opposition, it is neither an emergency program nor a wartime measure. *It is proposed as a permanent system that has no termination date!* It is not a six-months training program, as is claimed for it, but *conscription for eight years* to include six months of intensive military training, the probability of being drafted for 18 months of active service, and the remainder of the eight years in the Reserves subject to call. With such a claim upon his life, what American boy can intelligently or hopefully plan any kind of a career? It will be a fearfully costly program *that will add immensely to your already too high income tax.* It cannot be supported as a genuine or a helpful peace program. Instead of establishing conscription here, the United States ought to work more zealously for universal disarmament and through the United Nations for the total abolition of conscription everywhere. By far the worst feature of peacetime conscription is that it will militarize the United States. It will turn this great, lovely, peaceful land into a garrison state. Forever it will subject every American boy to military indoctrination and thus perpetuate among Americans the military caste system which plagued Germany and Japan and compelled the United States twice to engage in world wars. In time of emergency or war, American military manpower has always been adequately supplied by the selective service system. Peacetime conscription is both unnecessary and undesirable. It is detrimental to the American way of life and a stumbling block to the establishment of world peace. Your Congressman needs to know promptly how you feel about it because he must soon vote on this grave issue. "The United States cannot solve the problems of the world by becoming a militarized nation that seeks to win its way by force and intimidation," said Mr. John Foster Dulles. He is absolutely right.

Did President Truman Make A Secret Pledge to the Pope?

ALTHOUGH newspapers seem to be "playing down" the controversy over President Truman's appointment of an Ambassador to the Pope, certain facts cannot be kept secret.

It is reported that mail at the White House is in the ratio of six letters opposed to one letter for the appointment. One Senator is said to be hearing from his own constituency in the ratio of 20 letters against to one in favor. Mr. George Gallup of the American Institute of Opinion revealed in *The New York World Telegram Sun* that "six out of every ten American voters have read or heard about the naming of an American Ambassador to the Vatican . . . and the weight of opinion is against taking such action." *TIME* newsmagazine reported that letters to its own office were in the ratio of six opposed to five in favor. "Mail is still coming in," wrote *TIME'S* Editor to the Editor of *MISSIONS*. "We have made no final count."

Against such rising tide of protest it seems incredible that President Truman should renew his appointment of an Ambassador to the Pope when Congress reconvenes and submit it again to the Senate for approval. Protestants total more than 50,000,000 in the United States whereas the Roman Catholic Church with its 26,000,000 adherents (*including infants*) is here a *minority group*. To give preferential status to that Church by sending an Ambassador to the Pope is undemocratic, un-American, a slap in the face of American Protestantism, and an appointment assuredly not in the best interests of the United States.

So there must be some deep, undisclosed reason for the President's determination to move contrary to public opinion and to defy the declared opposition of American Protestantism. Why does the President do this? The answer was suggested in *The New York Herald Tribune* by its columnist, David Lawrence, who intimated that the President had made a secret commitment to the Pope. *Does the American Constitution give to any President of the United States the authority to*

make secret commitments to the Pope? The mere suggestion of that ought to produce such an avalanche of protest as to be utterly beyond the capacity of the White House mail clerks to handle.

If you have not yet written the President and your Senator, do so immediately. Both the Senate and the President need to be told in courteous but adamant terms that the American people are unalterably opposed to any diplomatic connection between their government and the Pope.

We Call It Race Prejudice But It Is Psychopathic Disease

RACE prejudice, tragic for its victims and demoralizing for those afflicted with it, sometimes seems to be so downright silly as to suggest that it really is a psychopathic disease. In Atlanta, Ga., for example, as reported in *Negro Digest*, it is unlawful for Negroes to enter any park owned or maintained by the city for the benefit, use, and enjoyment of white people *except that portion of Grant Park which is occupied by the Municipal Zoo!* Apparently the city cannot afford to maintain a White Zoo and a Negro Zoo. In Louisville, Ky., the Lions Club was not permitted to hold its weekly luncheon meeting at a leading downtown hotel because one of its guests was to be a Negro. So the Lions Club had to shift its luncheon elsewhere in order to award a prize to its guest. The guest happened to be a Negro high school girl, 13 years of age, and the prize was awarded for her essay in the Lions Club Contest. Believe it or not, "Why I Love America," was her subject! In South Africa white race prejudice is so intense, and segregation is so rigidly enforced that the railroad station in Johannesburg operates segregated microphones for its Negro and its white train announcers. Two public address systems must thus be maintained so that white and Negro voices will not be carried over the same amplifying wire. *Thus race prejudice applies even to the electric wiring in a railroad station!* Also in South Africa are undertaking establishments which operate two hearses, one to carry the white corpse to

the white man's cemetery and the other to carry the Negro corpse to the segregated Negro Cemetery. Apparently the silly fear is that a dead white man might somehow be contaminated if he rode to his grave in a hearse in which previously a black man had had his last ride.

In its basic analysis race prejudice is psychopathic illness and those afflicted with it are mentally sick and are in dire need of the services of a psychiatrist.

Horace Greeley's Famous Advice And Its Application Today

WHETHER true or apocraphal, the famous remark attributed to Horace Greeley is supremely applicable today. When the great newspaper editor said, "Young man, go west!", he did not thus imply that success could be found only in a certain geographical direction. He meant that the frontier, wherever and whatever it was, offered the best chance, the opportunity, the challenge for distinguished service, success in life, and a dynamic career. Similar thoughts doubtless prompted a South Dakota Baptist layman to tell a recent Laymen's Training Conference, "Practically every American Baptist Church in South Dakota is here because the Home Mission Board went west to respond to the challenge of the open frontier. Now is the time for us to look west and to other frontiers beyond." He is right. Figuratively and literally American Baptists will be looking west on the special AMERICA FOR CHRIST SUNDAY, February 17, 1952, and will be asked to respond to the challenge of open frontiers, opportunities, needs in the home mission and educational task. Surely the term "frontier" is applicable to the 700 and more new towns each with more than 2,500 people who have no church, Protestant or Catholic, to minister to their spiritual needs and to provide religious instruction for their children. Surely today's alarming American juvenile delinquency constitutes a new home mission frontier. Another frontier, which we had hoped when the war ended, would never again emerge, is again here with

thousands of men in uniform in their free time in need of a ministry to sustain character and maintain morale. The removal and relocation of Indian families to newly irrigated lands; a host of rural churches in need of strong, positive leadership; new shipping centers in Alaska that attract hundreds of families with children; the numerous services of the Board of Education in supporting Baptist schools and colleges, in maintaining student pastors at universities, in providing Negro education—all these frontiers look to American Baptists for acceptance of their challenge and for generous response to the needs. The goal of \$300,000 for the AMERICA FOR CHRIST OFFERING on February 17, 1952, or later Sunday should be an easy achievement when distributed among 6,000 cooperating Baptist churches. Most churches have one or more families from whom a gift of \$50 would involve neither hardship nor sacrifice, but it would help meet the challenge of these new frontiers, and it would contribute toward that supremely desirable objective, AMERICA FOR CHRIST.

Editorial Comment

* BY THIS TIME you have been made aware that the year 1952 is the 150th year of the publication of this magazine which traces its publication ancestry back to the first issue in 1803 of "The Massachusetts Baptist Missionary Magazine". Surely it is not too much to ask of each subscriber that he or she help make this a notable and historic anniversary year by securing one new subscriber. A Gift Subscription for some relative, friend, invalid shut-in, or a boy or girl away at school, would also be a worthy means of celebrating this historic year.

★ IN HIS SPEECH to the Connecticut State Bar Association at its annual dinner, Governor Thomas E. Dewey of New York, emphasized that in facing the communist menace the United States needs every friend it can get, and that it needs these friends "whether they are black, brown, yellow, white, Christian, Moslem, Confucianist. We need them as equals, as friends, as allies." The New York State Governor is absolutely right in stressing the principle of equality in friendship and the need of American friends and allies among the colored races of the world. But before any reliance is placed on

such colored allies the American people had better pay more attention to the establishment of equality among the colored people in the United States. *What we do about racial equality here at home speaks abroad so loudly that the people of Asia and Africa cannot hear what we say!*

★ THE INCREDIBLE NAÏVETE and the total unawareness of the meaning of today's events with which many members of Congress seem to be afflicted, was evidenced in the authorization to coin and sell at \$1 each, two new silver half-dollars. One coin will honor the late Dr. Booker T. Washington and the other will honor the late Dr. George Washington Carver, two eminent American Negroes. The former died in 1915 and the latter in 1945. Since the new coins are to be memorials they will be sold for \$1 each as is customary. Here comes the incredible naïvete. The profits are to be used to combat communism among American Negroes. It is beyond comprehension how presumably intelligent Congressmen can imagine that by the profits from the sale of memorial half-dollars they can eradicate communism among American Negroes when these same Congressmen, by their refusal last year to enact Civil Rights Legislation and by their failure to stamp out racial discrimination in Washington, D. C., and in the armed forces, have done more to encourage communism among Negroes than can ever be eradicated by profits from the sale of coins. Let Congress remove the injustices, the social and civil inequalities, the Jim Crow discrimination in Washington, D. C., and it will accomplish far more in removing the threat of communism than by minting and selling at a profit any quantity of coins as memorials to two distinguished Negroes.

★ IT WAS A WISE DECISION to send Dr. Ralph M. Johnson on a world tour of Baptist foreign mission fields before he settled down to his administrative duties at Baptist Headquarters in New York City. He will never again be able to take time out for such a field visit. The late Dr. J. Y. Aitchison, first General Director of our cooperative program who served from 1919 to 1924 found it impossible to visit any mission field at home or abroad. The New World Movement and the \$100,000,000 Campaign commanded all his time. The late Dr. W. H. Bowler served as Dr. Aitchison's successor from 1924 to 1939, but it was not until shortly before his own retirement that Dr. Bowler was able to visit any mission fields. His successor, Dr. E. F. Adams, General Director from 1939 to 1946, could never leave

(Continued on following page)

THE GREAT DELUSION

Number 188

HIGHWAY LIQUOR BOTTLES

THE accompanying picture, reproduced from *The Voice*, published by the Methodist Board of Temperance, shows two boys and the collection of whiskey bottles and beer cans which they had picked up along less than half a mile of automobile highway near Richmond, Va., only a few days after the highway had had its periodic clean-up by the State Highway Department of Virginia. All these bottles had been thrown from passing cars. Many carried the sales stickers of the month in which the boys had collected them.



Here is vivid, indisputable evidence that alcohol and gasoline do not mix, that drinking is the cause of most automobile accidents. In 1950, according to the Virginia State Police, there were 1,341 accidents in which drivers were really drunk and 1,492 accidents in which the drivers had had enough liquor to impair their ability to drive.

When the American people in 1933 voted to restore the legalized sale of liquor they were never told that 19 years later it would be possible for two boys to gather up from half a mile stretch of a highway a small truck load of liquor bottles and beer cans the contents of which were inside the drivers who were driving the cars.

his desk long enough to leave the country for a mission field visit. Likewise Dr. Reuben E. Nelson who served from 1946 until he was elected General Secretary of the American Baptist Convention at Boston in 1950, could not get away except for a brief summer tour among Baptists in Europe in 1948. That would have been the experience of Dr.

Johnson had not the Administrative Committee wisely decided that he should first acquire a personal knowledge of Baptist mission fields in the support of which he has been called to lead and to challenge American Baptists. His report at St. Louis (see page 106) and his article (see pages 76-80) confirm the wisdom of that decision.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

"Right Here, Right Now"

A review of Margaret T. Applegarth's new book which offers a choice collection of 28 chapters suitable and helpful for services of worship in women's meetings, youth conferences, and other church assemblies

FOR this excellent collection of her own unique stories and dramatic incidents the church women of the United States owe Margaret Applegarth another debt of gratitude. Each story or group of incidents is made the center of a worship experience. Most of these services are for use by various church groups. However, there are several services with particular appeal to youth groups, and one, *All in the Same Boat*, seems to me to have real meaning for a group of men.

To a remarkable degree the author is able to communicate on the pages of a book some of the rare sparkle and originality which is her particular charm as a speaker. Those of us who never fail to hear her when occasion permits will chuckle at the remembered and beloved inflections with which she must endow these narratives in the telling. But those who have never heard her will also have reason to rejoice in her selection of subject matter and the apt phrases for the thoughts with which each story is packed. "What happened to those shepherds, anyhow?" or the "immemorial moan" of the doves, "Ah,

By AMY GOODHUE LOOMIS

God! Ah, God!" "This was more like it! All that gold! All that frankincense!" Or a reference to the "quick and loving" story told by the thatched roof of a Solomon Island memorial to airmen who might look down upon its outlined cross. Or the salt that seasons sentiment in such sentences as, "I loved someone so much that I wanted . . . his family to be my family, and his relatives to be my relatives—even

though some of them might prove dreadfully difficult to get along with."

Her choice of subjects ranges from Christian obligations beyond the lines of duty to the quality of Christian lives revealed in the epitaphs each one of us is daily carving. There are seasonal materials, Biblical incidents, and, of course, always the fervor of the author's missionary enthusiasm. Her stories about situations of race tension are disciplined by charity, but no less dramatic for their restraint. My own copy of the book has "saved the day" a dozen times this season. I recommend it to pastors, to laywomen, to missionary groups, and to older youth. Here indeed is a generous and useful contribution to our common need for zest! (Harper and Brothers; 269 pages; \$2.75)

Florence Allshorn

By J. H. Oldham

Florence Allshorn was, at the time of her death in 1950, one of the best known of English missionaries. This biography presents to American readers a compelling, three-dimensional portrait of the woman and an exposition of her principles of missionary training for which she was so noted. Dr. Oldham has included numerous selections from Miss Allshorn's writings on missionary training and the second section was entirely written by her. \$2.75

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BOOK REVIEWS

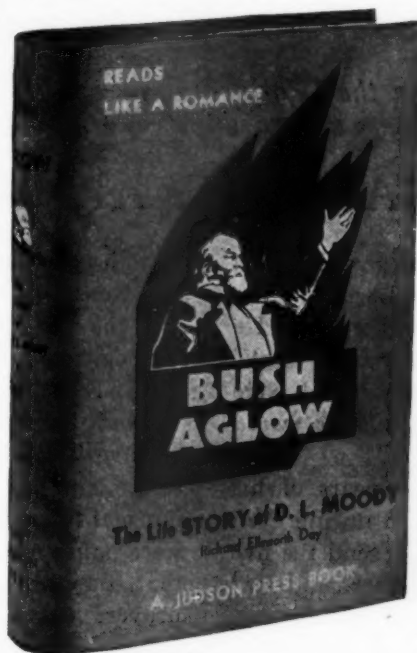
✿ CHRISTIAN FAITH IN ACTION, compiled and edited by Robbins W. Barstow, is the commemorative volume of the constituting convention of the National Council of the Churches of Christ in the United States of America, that was held in Cleveland, Ohio, November 28-December 1, 1950 (See *MISSIONS*, January 1951, pages 40-45). The volume includes a detailed account of the proceedings, the historical background, a review of ten years of preparation

for this momentous event in the history of American Christianity, the 17 major program addresses, the lists of member denominations, delegates and alternates, messages from the President of the United States, the Council's message to the nation, the constitution, and other important historical data. The book is profusely illustrated with almost 30 photographs, and is handsomely bound. For any library, public or private, it will be a worthy addition, indeed a necessary volume that reports another significant and memorable event in the great forward movement to win America and the world for Christ. (Published by National Council, 274 pages, \$4.25)

✿ **THAT THEY MAY HAVE LIFE**, by *Daniel T. Niles*, an evangelist of the Methodist Church in Ceylon, and chairman of the Youth Department of the World Council of Churches, is the author's first book published in America. Based upon the thesis that "evangelism has been the call of the hour when Jesus has been taken seriously," the gospel, the world, the evangelist, the church, the task, and the non-Christian engage the writer's attention. This is not a book on evangelist techniques or methods; in fact, it is more than a treatise on evangelism. It is an exposition of the Gospels. Its pages reveal penetrating insight into the teachings of Jesus. (Harper and Brothers; 121 pages; \$1.50.)

✿ **THE ROMANCE OF DOORBELLS**, by *Eugene D. Dolloff*, pastor of the First Baptist Church, New Bedford, Mass., is a sane guide to pastoral calling. Dr. Dolloff, an expert in church efficiency, has written out of his rich experiences in pastoral work, and has emphasized the techniques that he has tested and tried in a fruitful min-

DWIGHT L. MOODY . . . a dramatic life glowing with evidences of Spiritual Guidance . . .



READ this challenging story aflame with vital evangelism! Acclaim the courage of this mighty man of God! Know the value of his life, the worth of the institution he built, the reverence of the uncountable persons he led to triumphant regeneration.

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By **RICHARD ELLSWORTH DAY**

This vivid biography of a tireless soul-winner interprets both the man and his work. It makes clear the divine threads that strengthened the texture of his life. **\$2.00**

OTHER IMPORTANT BOOKS BY RICHARD ELLSWORTH DAY

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istry. He not only tells how to make effective calls on church members, the sick, shut-ins, and the unchurched, but creates within the heart of his reader a desire to improve his pastoral relationships with his people. The questions of keeping records, when to call, dealing with the unfriendly, and other pertinent problems are wisely discussed. (Judson Press; 195 pages; \$2.50.)

✿ **AND GAZELLES LEAPING**, by *Sudhin N. Ghose*, a native of Bengal, India, who studied in five different European universities. The author is a scholar who has always been interested in the study of folklore, philosophy, the history of art, and comparative literature. Out of his wide experience and knowledge he writes an enlightening book, reminiscent of the wonder and mystery of child life in Calcutta. Illustrations, by an Indian artist, offer a fitting counterpart to this enchanting story. (Macmillan; 238 pages; \$3.50.)

✿ **A WATCHMAN ON THE WALL**, by *Wilbur M. Smith*, is the life story of Will H. Houghton, pastor, evangelist, teacher, author, and late president of Moody Bible Institute. The book is written in an intimate, sympathetic, and forceful style. (Eerdmans; 191 pages; \$2.50.)

✿ **AND MY HIGH TOWER**, by *Virginia F. Selvey*, is the true story of a young couple who were "bored, frustrated, stubborn, cynical" and critical of each other and the church, but who, through a wise pastor, found peace, happiness, and a new life in Christ—a new life that led them out of the business world into the gospel ministry. The book is of interest to youth groups. (Doubleday; 160 pages; \$2.00.)

The Meaning of Togetherness

"How often would I have gathered thy children together"

A meditation on the World Day of Prayer in preparation for its annual observance on Friday, February 29, 1952

By MARGARET T. APLEGARTH

DEEPLY and disturbingly the gospel stories develop the drama of our Lord's dream for togetherness. Toward the end He prayed, "Father, I pray that they may all be one!" On a hillside He said, "How often would I have gathered you together in my arms, *and ye would not!*"

Tracing this tragedy through the years of his active ministry, we can overhear Him urging even his nearest and dearest friends not to send the five thousand away. Let them stay together, and *you* feed them. . . . Don't send the little children away, let me gather them in my arms. . . . Don't send those Greeks back home, Philip: the hour has come. . . . Don't send the sick away . . . or the sorrowing . . . or the sinful . . . or anybody, anywhere, for any reason, ever. . . . His parables paint this same heedless refusal to fall in love wholeheartedly with togetherness—*wedding guests* making light of their invitations, using excuses: bought some real estate recently, must go and see the lay of my own land; five yoke of oxen, must start ploughing my own acres; a new wife, so tied now to my own four walls! Or, *an elder son*: glum over guests, merry together at the prodigal's return. Or, *a householder*: cozy in bed at midnight with his own children, reluctant to get up to share bread with a neighbor. All the same ingrowing story, really, with minor variations.

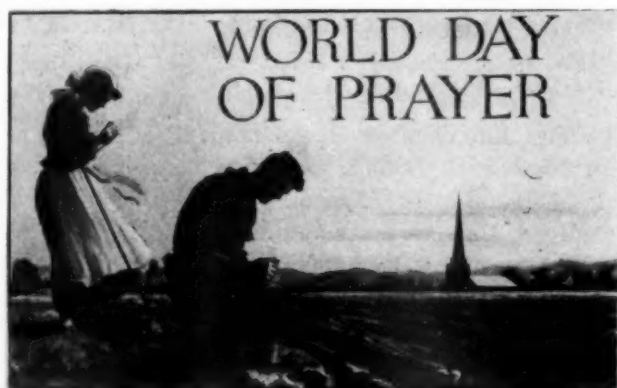
Therefore we need to cherish every evidence of a warmer heeding of Christ's constant concern for our coming together in his name. No day in the whole church year gives quite such a thrilling lesson in weather, geography, anthropology, language study, ecumenicity and total affection as the World Day of Prayer each year on the first Friday in Lent!

In Denmark, Mrs. Marie Norgaard put the entire World Day of Prayer program, "into our Baptist paper in full; a very great blessing to us to help the unifying forces inside our different denominations. In our country the Free Churches have only been tolerated lately. We still have a long way to

go to become one in Christ; so we enjoy the manifestation of this oneness with Christian women all over the world."

From our Baptist mission in Tura in the Garo Hills of Assam comes an almost identical delight: "This is the first year we had the Program in time to have it translated, mimeographed and sent out to the church centers in our district. Since it is so unusual to have a Program for each one, the people were impressed by the printed word, but more than that, they sensed the idea of world friendship in prayer. . . . I was touched that one of my good friends not only led her own church group in their meeting, *but had made copies by hand* to send to several branch churches, so that other Garos might join in the joy of sharing Christian fellowship."

Geographically it is a long stretch of miles from Assam to Iran, but the tedious task of copying programs by hand was multiplied in a variety of ways there. A Jewish Christian translated the program from English into Persian. An Arab Christian cut the stencil. An American made 30 copies in English. A German typed 30 copies in German. Others typed hundreds of personal invitations. At this particular meeting in Teheran there were also present Greeks, Armenians, Assyrians and Russians. They sent their entire offering to buy hymnals for bombed churches in Japan.



It will be observed on Friday, February 29, 1952



Religious News Service Photo

Japanese orphans at bed-time prayer

And in Japan itself? They used *their* offerings to help reconstruct churches in Asia that had been bombed by their own Japanese army. Worshippers who had never left their own small villages gazed in fascinated fashion at a schoolroom map of the world and stretched their hearts to cover the five continents and the seven seas. One of them said, "Although we do not see one another face to face, we can know each other through the conversation of our hearts!" To insure this spirit of togetherness, American Christians contributed the paper on which the Programs in Japan and Germany could be printed.

The use of the offering is evidence of the "total affection" engendered across all denominational and national lines. I cite several instances. Kermanshah in Iran sent its entire collection to Korean families "suffering under the wrath of war." An African village in Angola sent its offering to a Bible Society and wrote, "We are happy because we have Bibles here; we want to help people in other countries to have Bibles, too." New Zealand gave its money for women and children in Europe. Bailundo, West Africa, sent \$21 for war orphans in Europe and \$14.71 to the Bible Society. Aruppukettai, India, sent a contribution for Negro welfare in the U.S.A. Eskimos in Sitka, Alaska, scanned the whole earth to discover those who seemed most miserable to them and then sent their entire collection for the Migrants in the U.S.A.—homeless! churchless! schoolless! Papua sent a gift of compassion for earthquake sufferers in China; and a church in Africa sent its money to a Bible Society "to share God's exciting message with everybody everywhere."

Right here, let me explain how exciting it was, during the past nine years, to see the offerings in the United States alone rise from a mere \$2,000 to a mighty \$200,000. For Baptist readers will like to recall that it was their own Mrs. Helen Barrett Montgomery and Mrs. Lucy W. Peabody who initiated (1) making the Day of Prayer into a "World" observance, (2) building a string of new Christian Colleges for women in the Orient, and (3) creating "Christian Literature for Women and Children in Foreign Lands." The continuing American support of these two projects abroad and of friendly service to foreign students now studying in our colleges, comes very largely from one half of every World Day of Prayer offering in the United States. The other half of this offering pays for more than half the national Christian program among migrants, and goes directly into the support of sharecroppers and religious education directors in American Indian Schools.

A beautiful struggle to achieve a spirit of unity is arrived at by many means. In the Belgian Congo, where people using eight languages sat in their meeting, a class of students sang in French, as a gesture of friendliness toward their government officials. A hymn recorded in Portuguese by a choir in Brazil was used to lead the entire audience in singing the same hymn. A picture of a charming Chinese girl was shown as prayer was made for those now undergoing deep trouble in China. Two missionaries sang in English. In Leopoldville the Congo women gathered in great crowds, full of joy and expectation. One mission station reported that their school girls had dressed to represent China, India, Labrador, the South Sea Islands, in order to give a more realistic understanding of Christianity at work everywhere.

Think what it means for the Kingdom of God to know that this same expression of loving-kindness extends around the earth on each first Friday in Lent, beginning west of the International Date Line (while you are still asleep on Thursday night) with Fiji, New Zealand and Tonga, where her majesty Queen Salote always leads her people in a great central meeting of 700 or more in the first of the day's services. Then, in imagination, circle around the world to lovely El Salvador, and hear one of our own Baptist ministers telling with thorough enthusiasm what the first observance of the day meant to the congregations in such villages as Jucuapa, Santiago de Maria and Guatajiagua. Of this latter service Pastor Don Venancio Rodriguez has said, "This Program resulted in great blessings

for our church. It was a very solemn service, and the presence of the Lord was manifested in it. All the members remarked that this was not a common service." The closing observance is held at Gambell on St. Lawrence Island, 30 miles from the Arctic Circle, iced in from November to May.

Of the 17,000 observances held last year in the United States alone, by far the most remarkable was held in completely silent prayer when 600 men and women throughout the day entered a temporary Meditation Room, in the new but unfinished United Nations Headquarters building in New York City. It was an unbelievably moving sight to watch through the glass doors. Some people knelt, some sat with bowed heads, some stood. When a United Nations maintenance man saw people kneeling on the rough unfinished concrete floor, he exclaimed: "What a shame! Why didn't they tell me! I would have had that floor mopped." Then, even more earnestly: "May I go in too? I can't let

an opportunity like this go by!" A clergyman said as he left: "I never knew that Protestants could pray so effectively without being led. I am impressed!" Here was a meeting held in silence, nobody stood in front as leader. As a reminder that all men and all nations are "standing in the need of prayer," a large illuminated globe of the world was in the room. In the morning the western hemisphere faced those who prayed. At noon, the globe was turned to the Near East and in mid-afternoon to the Far East. All day long representatives from various denominations and nations and races and creeds came in. It was, quite literally, our Lord standing over New York and saying: "How often I would have gathered your children together!"

Here at long last were a few out of every nation and kindred and tribe *willing* to be gathered; tasting, and finding that the Lord was good; discovering the thing that makes for our peace—togetherness in Him!

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

A Grand 77th Birthday Gift For Mr. James L. Kraft

Mr. James L. Kraft, founder of the Kraft-Phoenix Cheese Corporation, whose products are found on every pantry shelf, former Vice President of the American Baptist Convention, now President of the American Baptist Green Lake Assembly Corporation, for 28 years Treasurer of the International Council of Religious Education, celebrated his 77th birthday on November 11, 1951. About 240 of his associates in the company presented him with birthday checks, which when mounted on a continuous sheet of paper made a string 80 feet long, while the total of the checks was more than \$4,000. "I have had a lot of birthdays," said Mr. Kraft, "but I have never had a gift that brought me as much



Birthday checks for James L. Kraft who stands at the right and welcomes them

pleasure as this." He donated the entire string of checks to the National Council of the Churches of Christ in the United States. Mr. Kraft is Associate Treasurer of the Council.

A Baptist Interracial Wedding In New Jersey

Three races of mankind were represented at a wedding of unusual interest in the First Baptist Church, East Orange, N. J., when Miss Martha Whalen, a Caucasian, was united in marriage with Mr. Cyrcil Von Winckler, an Oriental. The officiating clergymen were Secretary Harold F. Stoddard of the New Jersey Baptist State Convention and Rev. Ercal F. Webb, Negro pastor of the Monumental Baptist Church in Jersey City, N. J. Thus three races participated in the ceremony.



The Interracial Wedding Party in New Jersey; Rev. Ercal F. Webb, Roderick Ayala, Cyril Von Winckler, Mrs. Von Winckler, Elinor Whalen, State Secretary Harold F. Stoddard

Moreover the best man was Mr. Roderick Ayala, a Mexican. The bride is a graduate of the Baptist Institute of Philadelphia, Pa., and for the past three years has served as Christian friendliness missionary of the New Jersey State Convention. The groom was born of Chinese parents in Shanghai, China. After their death he was raised by an English sea captain. He was in business in Shanghai and is now a student at Rutgers University, where he is also employed as an accountant. Maid of honor was Miss Elinor Whalen, a sister of the bride. Mrs. Von Winckler continues her service as Christian friendliness missionary.

Special Committee to Protest Ambassadorship to the Pope

General Secretary Reuben E. Nelson of the American Baptist

Convention has been appointed a member of the special committee of six of America's most influential Protestant church leaders to organize a nation-wide movement of protest against President Truman's appointment of an American Ambassador to the Pope. The Committee was authorized by the General Board of the National Council of Churches at its recent meeting in Atlanta, Ga. Committee Chairman is President Franklin Clark Fry of the United Lutheran Church in America. Readers of *MISSIONS* who attended the American Baptist Convention at Buffalo, N. Y., last June, will remember Dr. Fry's stimulating address on, "The World's Refugees." (See *MISSIONS*, June, 1951, page 361.) Main purpose of the new committee is to coordinate the opposition to President

Truman's appointment that is rising spontaneously across the entire United States.

Immense Typhoon Damage In the Philippine Islands

The devastating December typhoon in the Philippine Islands and the resultant floods did immense damage to mission property of the American Baptist Foreign Mission Society. Philippine Mission Secretary Ralph George reported by cablegram the destruction of eight buildings on the campus of the Central Philippine College, where former Home Secretary P. H. J. Lerrigo, who was called from retirement (See *MIS- SIONS*, March, 1951, page 155), serves as Interim President, and the house of Missionary Ruth Harris. Other buildings were dam-

(Continued on page 127)

In Need of Dynamic Cooperation

A stimulating world survey of Baptist missions, and a plea for dynamic cooperation mark the mid-year meeting of the Council on Missionary Cooperation, at St. Louis, Mo., December 3-5, 1951

By WILLIAM B. LIPPARD

AS the opening feature of its mid-year meeting of three days in St. Louis, Mo., December 3-5, 1951, the Council on Missionary Cooperation saluted its new General Director, Dr. Ralph M. Johnson, by scheduling him for a report of his recent world mission tour. By airplane he had visited Belgian Congo, India, Bengal-Orissa, Assam, Burma, the Philippine Islands, following a 24-hour stop-over in Siam, and Japan. An article by him based on his trip is published on pages 76-80. At St. Louis he held unflagging attention as for nearly an hour he told the story of his amazing journey. The airplane reduced his time schedule to a dozen weeks, whereas in the old days by steamship travel almost as many months would have been required.

RUBBER GLOVES FOR BAPTISM

His report proved to be a deeply moving narrative, thrilling and inspiring, filled with many tender, gripping, human interest incidents about overworked missionaries, devoted Christians, faithful pastors. He told of a Japanese Baptist pastor who had defied the Japanese Army by refusing to place his church at the Army's disposal for military purposes during the war. "This is God's house," said the pastor. Dr. Johnson mentioned a lovely Filipino Christian girl student who had contracted leprosy. On arrival at a leper colony to which she had been sent never to return, she said, as a glorious expression of her Christian faith, "Now that I am here, it is God's will that I help these other lepers." He described a head-hunting tribe in Assam where scores have become Christians and he pictured an impressive baptismal service which he had witnessed at another leper colony where a Filipino pastor baptized six lepers. To protect himself against the disease, the pastor wore rubber gloves, like those of a surgeon in an operating room. Everywhere on his tour Dr. Johnson was profoundly impressed by the lives of our missionaries. He quickly learned that although buildings, land, equipment, supplies, money, are indeed necessary, this missionary movement is nevertheless the

projection of consecrated, self-sacrificing lives, the personalizing and the personifying of the ageless principle, "Greater love hath no man than this." He realized that most vividly when he visited cemeteries on the various fields where missionaries sleep their last sleep. "God is in our mission work," was Dr. Johnson's inspiring conclusion. "God has taken material things and consecrated personalities, has brought them together, blessed them, multiplied them, and has used them with amazing, gratifying results on all our mission fields."

WINDOWS OF THE BUDGET

Against that background of a vast global panorama of devoted missionary service, the mechanics of the remainder of the program of the St. Louis meeting moved smoothly and unaccompanied by an abundance of bewildering discussion such as has at times marked these mid-year meetings. The Editor of MISSIONS writes with authority here, for he has attended every one of the 32 mid-year meetings since 1920 when the General Board of Promotion, predecessor of the present Council on Missionary Cooperation, was organized. Reports that might ordinarily be dull and dry, regardless of their importance and necessity, became alive, stimulating and meaningful when viewed in the perspective of Dr. Johnson's report of a world in dire need of the gospel. Thus Mr. A. J. Hudson's technical analysis of the unified budget for the fiscal year 1952-1953, which totals \$7,483,000 and will be presented to the American Baptist Convention at Chicago next May, seemed to be unusually lucid this year as he explained that \$6,066,195 must be received in undesignated gifts, plus the same amount that came in designated gifts last year, \$1,416,805, if that budget is to be raised. As Chairmen of the Finance Committee, Mr. Hudson reminded the Council that on May 1, 1951 the Convention owed the banks \$450,000 and that \$150,000 was to be included annually in the budget for debt reduction, thus intimating that the entire amount would be liquidated by April 30, 1954. Once again he explained the intricacies of book-

keeping and the preferential disbursement whereby one group of agencies receives 100% of its budget allotments, another group 75%, another group 80%, whereas throughout the year the national societies and boards receive only 60% of their allotted share so that state and city agencies might be paid in full. Of course, if the entire budget is raised every participating missionary agency would receive its share in full. But if the budget is not raised, the national agencies will be the victims of the shrinkage. How soon the churches will come to fully understand such preferential budget treatment and its implications and its overall effects on their world mission, must be left for the future to disclose. "This budget may look like a maze of figures," said Mr. Hudson in conclusion, "but to me those figures are windows through which I look out and see a world in need as Dr. Johnson has described to us."

NEW AND OLD PROMOTION

Two entire sessions at St. Louis were devoted to considering the raising of the unified missionary budget for the current year which ends on April 30, 1952, *only three months hence!* Field and promotional plans include a series of from 30 to 40 projected repetitions of the "Boston Pilot Experiment" in the Every Member Canvass (*See MISSIONS, October, 1951, page 491*) which had produced phenomenal results in the Greater Boston

area. As disclosed by Secretary Isaac Higginbotham, 30 churches had participated. Reports from 18 churches showed an increase in pledges for local expenses from \$103,999 to \$189,265, and in pledges for the unified budget from \$24,983 to \$45,889. Remarkable was the inspiring effect on the visiting pastors who were brought in from outside the area to help. The results included many intangibles beyond the recorded financial statistics. Dr. Higginbotham emphasized the effect on pastors' morale, on larger church attendance, on expansion plans for churches that had never before imagined any expansion could be possible, and on new members whom the canvassers had located.

Another activity projected for the remaining months is the series of Leadership Training Conferences of which 201 had already been held since September 11, (*See MISSIONS, December, 1951, page 618*), and 195 more are scheduled. Enthusiastic reports were presented by Secretaries Paul K. Shelford, G. W. Wise, and L. W. Bumpus. In Ohio among other commendable results was the raising of salaries of pastors in 20 churches which had participated in the Leadership Training conferences.

A third emphasis is Tithing. Reporting from Kansas where more than 100 participating churches in 17 associations had cooperated in a 10-weeks simultaneous tithing adventure, Secretary Clayton Brown explained that the primary purpose was not to raise money, but to develop the spiritual life of the church member. Participating in tithing makes him aware of what blessing will come to him by such practice of stewardship. "All over the state of Kansas," said Mr. Brown, "our Baptists have become tithe conscious." What is remarkable here is that this is in a state that had experienced such unprecedented flood damage last summer.

A fourth emphasis is the continuation of the standard type of promotion, missionary rallies, conferences, mass meetings, in which missionaries on furlough and field representatives of the various missionary agencies bring to the churches the needs of the mission fields which are sustained and supported by the gifts to the unified budget.

And of course, the immense home mission task in which American Baptists are engaged, depends greatly on a generous response on Sunday, February 17, 1952 to the AMERICA FOR CHRIST special offering. On the comparable Sunday in October the goal for the Foreign Mission and M. & M. Board special offering was \$400,000. As of December 31st a total of \$250,000 had been received. The home mission goal of \$300,000 for February 17th



Massachusetts Director of Cooperation Niel Pendleton and Every Member Canvass Director Jack Krause interpreting the Boston Experiment Pilot Chart

is more modest, and 10% of all receipts will be applied to restore the flood damaged Baptist churches in Kansas.

THE 150TH YEAR OF MISSIONS

The Council also took time out of its heavy schedule to recognize the 150th publication year of MISSIONS which will be observed throughout the year 1952. (See January issues, pages 8-9 and 31-32). Chairman G. Pitt Beers of the Committee on MISSIONS made an admirable presentation of this significant achievement in religious journalism. He also introduced MISSIONS' new Associate Editor, Dr. John C. Slemph, who spoke briefly yet most informingly about his journalistic tour of Latin American mission fields. His visit to Puerto Rico was reported last month and his visit to Cuba is reported on pages 87-92 in this issue.

An innovation which everybody appreciated, for it gave ample opportunity for discussion and speeches, especially by people who are impelled to speak often and on every topic, was the division of the Council into five sectional group conferences. They were arranged alphabetically by state representation. For two solid hours anybody who wished to unburden himself of an idea, a suggestion, a plan, a criticism, a proposal, an improvement of any existing plan or activity, was given unrestricted opportunity to make his views known. In these sectional conferences all plans proposed were discussed with the utmost candor. The result was that from all five groups came wholehearted endorsement of the promotional program for the year and enthusiastic commitment to raise the budget and thus discharge the responsibility of American Baptists in their world mission.

THE WORLD FELLOWSHIP OF BAPTISTS

General Secretary Arnold T. Öhrn was assigned half an hour to speak in behalf of the Baptist World Alliance. He reported Baptist developments in various areas across the world and announced the forthcoming first meeting of the recently organized European Baptist Federation to be held in Copenhagen, Denmark, July 29-August 3, 1952. To attend that meeting would constitute a first-class excuse for an American Baptist to visit Europe next summer. It should be a meeting of outstanding interest and significance and will bring to Copenhagen many Baptist leaders from all the countries of Europe, perhaps even from behind the Iron Curtain. If you have any expectation of going to Europe next summer, you had better make travel arrangements im-



Chairman G. Pitt Beers of the Committee on MISSIONS speaking in behalf of the magazine's 150th anniversary

mediately. Steamship space, especially in the lower price cabin and tourist class accommodations will be exceedingly scarce. If you wait until May or June before making arrangements you may be sadly disappointed. Dr. Öhrn also announced that the Executive Committee of the Baptist World Alliance will meet on the campus of the Baptist Theological Seminary at Töllöse, Denmark, a short distance from Copenhagen, on August 5-7, 1952.

A GREAT GOSPEL FOR A GREAT AGE

For the program of the American Baptist Convention at Chicago, Ill., May 19-23, 1952, several innovations were announced by General Secretary Reuben E. Nelson. Three evening sessions, Tuesday, Wednesday, Thursday, are assigned as joint or fellowship sessions with the Disciples of Christ who will be holding their own annual convention in Chicago during the same week. The Baptist convention will open on Monday evening, May 19, with the annual commission or dedication service of new missionaries. This program feature in previous years has usually been the closing feature. At Chicago the final session on Friday evening, May 21, will be an evangelistic rally in order to send all delegates back to their home churches filled with a new evangelistic concern for the churchless people in their communities. Convention theme will be, "A Great Gospel for a Great Age."

LONG RANGE PLANNING FOR TOMORROW

Dr. Nelson also announced plans for the important mid-year meeting of the General Council on the campus of Crozer Theological Seminary, at Chester, Pa., January 8-10, just as this issue is on the press. This meeting will be in the nature of meeting for long-range planning on the denominational life, progress, responsibility, and future. Invited representatives from denominational agencies will be present. As a program feature, 11 papers

will be presented by 11 persons for discussion, all related to various phases of American Baptist life and organized responsibility.

At this meeting the General Council will also be asked to consider a National Church Extension Fund Program for recommendation to the Chicago Convention. The suggested goal is \$8,000,000 with which to establish new churches and to re-equip older churches in the almost innumerable communities that have in recent years been created across the United States under the pressure of population increase, the shifting of industries, and the migrations of the American people.

Attendance throughout the three-day sessions deserves high commendation. The conference room was always full. People came promptly. Only a few straggled in late. From Dr. Johnson's opening world report to Dr. C. M. Kepner's closing devotional meditation in which he pictured the mobs of Paris pounding their fists on the doors to the Palace of King Louis XVI and shouting for bread, and drew a parallel with the world of our time in desperate need of the bread of life, every program participant could sense a sympathetic response.

If this fine spirit is an augury for nation-wide, wholehearted, denominational response to the world

mission needs of American Baptists, there would be no question of the outcome of the fiscal year three months hence. It is not an impossible task.

IN NEED OF DYNAMIC COOPERATION

As Dr. Johnson pointed out in his analysis of the financial reports of the first seven months of the year, May through November, the churches contributed \$2,763,756, as compared with \$2,630,407 for the corresponding period of the preceding year, an increase of \$133,289 or 5%. If now the same rate of increase that was recorded in December through April of last year should be repeated this year, the budget total should easily be reached.

Furthermore, as Dr. Johnson emphasized in his inspiring conclusion to his world survey, in the world mission of American Baptists, dollars, equipment, buildings, skill, people, consecrated missionaries, together with the unfailing presence of God—all are necessary to produce the final results. To all this however must be added the cooperation of Baptists at home. We must make cooperation a dynamic factor in our total missionary program around the world. That cooperation requires the effective and generous participation of every individual American Baptist.

The Unity and Essential Equality of All Men

The Annual Message for Race Relations Sunday

FEBRUARY 10, 1952

FOURSCORE and seven years ago one of our forefathers fell before an assassin's hand. A gaunt, homespun man he was, ridiculed by opponents as a rail splitter and backwoodsman. A common man he was, and we have done well to place his image on our most common coin. He is honored throughout the world today as probably the greatest American.

We honor Abraham Lincoln for his personal greatness, but we have left unfinished his work of emancipation. A revolution in race relations has been taking place in America in the last decade; old fetters are breaking and a new spirit of reconciliation is abroad in the land. But too often still the vague fact of color and the vaguer theories of race overshadow the deeper fact of brotherhood among all men. Emancipated, the Negro is not yet given equal freedom. Welcomed as cheap labor, newly arrived members of minority groups, includ-

ing Jews, Orientals and Mexicans, are still treated cheaply in many ways. The American Indian, on a continent earlier his own, continues to suffer from exploitation and limited opportunity.

The whole world watches every denial of human brotherhood. The issue of race has become crucial in a time when men must learn to live as brothers if they are to live at all. In Asia and Africa non-white peoples are breaking old bonds of domination and are struggling toward equal status in the world. On occasion their aspirations are thwarted by newer and subtler forms of tyranny, but they will not be forever denied. The struggle for racial equality is a central aspect of the current conflict among the nations, and tyranny can hardly be defeated in one sphere unless it is rejected in every form everywhere.

The findings of science and the ideals of democracy agree with the Christian faith in proclaiming

the unity and the essential equality of all men. But Christian faith goes deeper and bases its teaching on foundations that can never be shaken. It affirms that men are not only equal under God, but also brothers: "For we are also his offspring." He hath made us all of one blood; we are all kinsmen in the only family that shall endure forever. We are required therefore not only to tolerate one another, and to deal justly the one with the other; more profoundly, we must actually love each other. Because God our Father loves us all, our love must be without sham. "For God so loved the world that He gave his only begotten Son."

God gives life to every man; for all men did Christ die and rise again. Under God every infraction of brotherhood will come to judgment; in Christ men are found inseparably together.

The faith we profess condemns all racial division and directs our feet toward a new way. The Chris-

tian churches have succumbed largely to racial lines. Now we are moving toward unity in race relations and toward integration in a more blessed community. We must hasten: the times are urgent and our imperatives are clear.

Justification is coming for the faith of a tall man—a gaunt man so tall that his image will fall across centuries—a homespun man of the people who believed that the people under God, at last, would find the way to brotherhood.

A time of testing has come for that greater faith which the centuries have not obscured: the assurance that we live and move and have our own true being in God the Father, whose offspring we are and whose redemptive love enables us to treasure all men as brothers.

NOTE—This Message for Race Relations Sunday, February 10, 1952, is issued by the National Council of the Churches of Christ in the United States, and was prepared by Dean Liston Pope of the Yale University Divinity School.—ED.

Here Are The Answers

Before reading this page, turn again to page 71 and review the questions that are answered below

ON page 71 of this issue you are asked several pointed questions. To many of you the answers may be obvious, to others the date of February 17th may be somewhat obscure. And if the date is obscure, the reason why you should take extra money to church with you on that day will be even more difficult to discern.

QUESTION 1

The answer to question one, HOW MUCH MONEY SHOULD YOU TAKE TO CHURCH WITH YOU ON FEBRUARY 17TH?, may be definitely established by computing your total annual giving toward the expenses of our mission program—in other words your giving toward benevolences—and determining 5% of this amount. On February 17th you should take an extra amount at least equal to this 5% to church with you.

QUESTION 2

Question two is WHY TAKE EXTRA MONEY, ANYWAY? Without

getting involved in complicated terms and long phrases concerning "budget" and "appropriations," and other expressions best known to members of the Finance Committee, it is suf-

ficient to say that our program for Home Missions and for Christian Education needs over \$300,000 in order to succeed this year. Why we need that amount is answered in the next question.



Counseling with college students is the task of the university pastor who will be helped by your support in the America for Christ special offering

QUESTION 3

The third question is WHAT'S GOING TO HAPPEN TO YOUR MONEY AFTER YOU LEAVE IT THERE? It will be difficult to give you on these pages an itemized account of where each dollar will be spent. There are too many places where it is needed and too few dollars to spread around; but in the main your money will do the following things. First, part of it will go to the Missouri River Valley where a great many Baptist churches, parsonages, and homes of members were damaged, or even destroyed by last summer's disastrous flood. These churches must be restored and re-equipped. The people of that area must not be expected to bear this burden alone. In addition to this, ministers who have lost not only their homes but their entire libraries as well must be assisted in the rebuilding of both. Ten per cent of the offering on February 17th will go toward these needs.

Secondly, another portion of your gift will travel north to Alaska. There it might find its way to one of our missions or possibly to the Baptist Orphanage at Kodiak. It is there that orphans of the Arctic are brought up in the Christian surroundings of a mission home.

Another portion of your money will head for the south and Latin America. This third destination of your gift is in no way subordinate to the other two, for the opportunity for mission work in Latin America is unlimited. While the opportunity is unlimited, the actual extent of the work is limited by the amount of money you provide for its support. The poverty of these people is indescribable.

Still a fourth portion of your money will remain in the United States and go to the work of one



A hard-working agricultural toiler of El Salvador to whom the gospel Christian brings new life and hope

of our Indian missions, toward our program of building new churches in new communities, to our juvenile protection program, our work with service men, and many other branches of our Home Mission effort. Again, this work is as vital as it is unlimited in opportunity.

And a fifth share of the money you bring will be allotted to the Christian education of the youth of our country. The future of our nation and therefore the future of the entire work of our Convention rests upon the shoulders of those who are now studying in the schools and colleges of our land. What they learn there and the contacts they make while

studying there will in large measure determine the course our country and our denomination will follow in the years to come. It is therefore of great importance that the gospel of Christ be proclaimed to them. This is done through our Baptist supported schools and colleges and through our university pastors who guide and counsel students along Christian ways. Then there is also the work of Winning the Children for Christ, the continued support of our "Youth Intern Program" which provides the leadership of devoted college-trained young people, and the continuance of needed grants to some of our Baptist educational institutions now faced with serious operating deficits through the depleted enrollment that is caused by the national emergency.

So no matter how your particular gift is distributed, toward the work on our home mission fields, or toward the Christian work being carried on in our schools, colleges and universities, you may be sure that it is money well spent and used to the glory of God.

QUESTION 4

The fourth and last question on page 71 is WHY THE EMPHASIS OF FEBRUARY 17TH? In order to insure raising the money needed to continue our work in the areas mentioned above, it is necessary to launch a united campaign calling for contributions on a particular day all over our country. This day is February 17th. On that Sunday Baptists in 34 states of the Union will bring their contributions to the AMERICA FOR CHRIST OFFERING to church and they will leave them there confident in the fact that they have on that day helped in a large measure to carry on the work of Christ in America.

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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



LEFT: The Pwo Karen Baptist women of Burma who attended last year's World Day of Prayer. RIGHT: A group of leaders in the Pwo Karen Baptist Women's Society of Burma

The World Day of Prayer On Baptist Foreign Mission Fields

Among Karen Baptist Women In Burma

By VIRGINIA B. FLETCHER

IN this far-off part of the world, the Karen women of all Burma faithfully keep the World Day of Prayer. Each year our president, S'ramu Eleanor San Tay, translates the program mailed from America and sends it out to the women's societies in all the villages that are accessible. This is done in both the Pwo Karen and the Sgaw Karen languages. It is due largely to S'ramu Eleanor's world vision that the women here have their horizons stretched to include the whole world. It is on this particular day that they pray for the world, especially for distant places.

It is not always possible to have the special World Day of Prayer on the exact date specified. In 1951 the date for the regular women's meeting in Rangoon was a Saturday morning, and since that is more convenient for the

women than the previous Friday would have been, they decided to have the special program then. It troubled them to change the date, but Nant E Shwe, president of the Rangoon Society, justified it by saying, "Well, our time here in Burma is ahead of the time in America. If we meet on Saturday morning, it is still Friday night in America, so we are really meeting on the same date after all." The difference in time between Burma and California is 11½ hours.

After the meeting in the Pwo Karen Church on February 10, we had our picture taken. We followed the program which had been translated and typed in Pwo Karen. S'ramu Eleanor was able to set the atmosphere of interest and prayer so that it was not merely going through a program by rote. There was special music, and spontaneous prayers lifted our hearts to God for the people around the world. Real prayer is communion with God. It is diffi-

cult to remember this when we are following a printed program with prayers already prepared to be read by the audience. Some thought, however, that the women would get inspiration from reading the thought and prayers of others, so the programs were printed and sold to the women. It seems that a way should be found of providing them without charge, yet the women buy them and, when distributed ahead of time, they serve as reminders of the meeting and its significance.

Some of the women who come are mothers who usually bring their children with them to women's meetings. The children also answer roll call with a Bible verse, and do the mothers look proud! Others of the women are students in our Bible Training School, which is on the same compound as the church. We were glad to see refugees from areas in Burma where there had been fighting recently and where their villages had been burned. These refu-

gees had lost everything they had. Some of the total groups are well educated, and some can barely read. But all reflect the love of God in their hearts.

Our leader, Ma Eleanor, is a very capable woman, the President of the Pwo Karen Woman's Society for all Burma, and Professor of English at Rangoon University. She visited America in 1940 for study and speaking in the churches. She explained the objects toward which the offering was to go and asked for special giving for the occasion. She will collect the offerings from various meetings and send the money to the World Day of Prayer headquarters in the United States.

The World Day of Prayer was observed not only in Rangoon but in the districts as well. We know of at least 16 places where meetings were held. In spite of the troubled conditions in the Tharrawaddy area, the women there had a meeting; five were held in sections of Rangoon; three in Insein 10 miles out from Rangoon; one at Ye-dwin-ye-gan, the Karen village near Myaungmya, and three in the Pwo Karen villages in the districts beyond Myaungmya. Miss Rebecca Anderson and S'ramu Alice, both of the Bible Training School, Rangoon, went to visit Miss Emilie Ballard at Ye-dwin-ye-gan and took some World Day of Prayer programs with them. Then the three of them took a jungle trip to three villages to help with meetings with the Christians there.

From the 16 meetings reported, contributions amounting to 340 rupees, the equivalent to about \$68, have been received. When one considers that teachers in the city usually start at a salary of about 100 rupees a month, it is readily seen that 340 rupees make quite a large offering. Some thought the

straightened circumstances of our people in Burma would justify keeping the offering here in Burma rather than sending it to others whose need could hardly be greater than the need of those here who have lost everything and have a great struggle reestablishing their Christian program. But our President said, "NO. We must not lose our world-wide vision. We must not be blind to the suffering of others in other parts of the world." So our Karen women have sent in their offering to headquarters to help the objects to which the Day's offerings are designated. It is good for us to remember God's children in all parts of the world. It is good for us to think of others rather than ourselves. Helping others makes our own troubles seem lighter. And it is inspiring to think of God's children around the world who on this special day join in prayer for each other; and for the lost, and who join to give praise to our Saviour who is worthy of all praise.

In the Garo Hills Of Assam

By IDA W. MERRILL

THIS was the first year (1951) that we had the World Day of Prayer program in time in the



President Ma Eleanor of the Pwo Karen Women's Society, Mrs. E. F. Fletcher, missionary in Burma, President Nant E. Shwe of the Rangoon local church Woman's Society

Garo Hills to have it translated, mimeographed, and sent to most of the church centers in our district. The Day came on the same day as the annual women's meeting at the convention of all the Garo Baptist churches. I took the time necessary during the devotional period to read the prayer service as suggested in the program. Since it is so unusual to have a program for each one, the women were impressed by the printed word, but more than that, they seemed to grasp the idea of world fellowship in prayer. Some of the women, although elderly, had walked several days to attend. Others of the younger group were leaders in their local churches. The Tura church women studied the seven main subjects for prayer and seven women offered prayer for these objects.

Women on the south side of the district held a special service after the Sunday preaching service. Far up in the northeastern corner of Assam a woman wrote that over 50 of them had met and they wanted us to know that the women have a Sunday school class and are holding regular women's meetings. One of my good friends not only led her own church group but had made copies, by hand, for several branch churches so that those women also might join in the services. It has been a privilege to help in the planning for the Garo women.

A Generous Offering From Filipina Baptist Women

The generous World Day of Prayer offering from Baptist women in the Philippines was designated to Baptist women and children in Germany. Through Dr. Edwin A. Bell, Baptist Representative in Europe, it will be put into the hands of a Baptist

(Continued on page 124)



The Gold of Alaska

There is something in Alaska far more precious than its fabulous gold which men have been seeking for many years

By ESTELLE MARLIN



Lunch time in one of the missionary children's homes at Kodiak, Alaska

THE great land of Alaska has been a place where men have searched for gold for many, many years. They sought the yellow gold buried in the ground and many gave their lives to find that gold. They hunted the gold of the furs. Much gold proved to be found in fishing. Next came the gold from the land in the timber and farming.

I am thinking, however, about Alaska's children, a gold that is more precious than any of these. Here are to be found children in large numbers with no parents, unloved, underfed, neglected. Many of these boys and girls have had very, very little opportunity to learn; very little opportunity to

be nurtured in the Christian faith.

The first Baptist missionary in Alaska quickly saw the need for a children's home. And so on July 4, 1893, the Kodiak Baptist Children's Mission Home opened its doors to the first little girl. Others came through the years. For a long time we have spent our money and energy in caring for these children. Quite properly you ask, "What results are you having? You spend all of this money, all of this time, all of this energy in rearing these children. What happens when they are grown?"

You recall the parable of the Sower whose seed fell upon various kinds of soil. First, there was the seed which fell upon the shal-

low ground. Some of our children have gone back to non-Christian homes and have gradually forgotten what they once knew of Christ. When others went back, their friends and neighbors made fun of them so they did not keep on in the way they had learned. Others went back and really tried to follow these teachings but gradually their strength weakened.

Some seed fell on good soil and now we can see results. Here is a boy with a great big smile who lives in our Mission. There was a time when he did not want to live because there was nothing for which to live. He could not go to school. He had to work all the time. There was no one to love him. The public nurse coaxed him back to life again and then brought him to us so that he could learn to have something for which to live. It took a long time, but now if you should come to the Mission you would be welcomed by Simmie with his big smile. He would just love to show you around. He likes to dress up on Sunday and to carry his Bible to church. One day when we were talking to him about his home, he said, "Well, there is one thing I know. Even if the people in the Mission would stop loving me there is somebody who would not stop and that somebody is Jesus."

One of our girls grew up and went away to work. She had many difficulties and often came to us for help. After her marriage the couple made their home in the United States. She writes of mak-

ing her children's clothes, cooking for them, and of their love for Sunday school. She added this: "I am so glad I lived in the Mission and learned how to have a home that was not filled with quarrelling. In my own home, I am sorry to say, my father and mother quarrelled constantly. The children quarrelled. At the Mission I learned differently. Every day I thank God for the Mission that taught me how to make a happy home."

Edward worried us after he grew up for he was restless. He went to war and came back unable to settle down in any job. He went to the United States but soon returned to Kodiak. At long last he seems to have made up his mind about what he wants to do and that pleases us very much. While he was out fishing this season he did not forget us and the church for in his letter he enclosed a check for the building fund. Edward was the first of our children to send money back for the support of the work of the church. He has since made regular contributions. Moreover, when he returned he began to attend services, to sing in the choir and to give leadership in the youth work. I have watched Edward grow from a small boy. It is good to see the stalwart man he has become.

One night after prayer meeting some American soldiers walked with me and the girls to the bus stop. While we waited, a group of sailors came along and soon made themselves objectionable. The soldiers remonstrated but that only made things worse. I spoke up, thinking my gray hair would be respected, but no, the men persisted. Then an auto horn caused a diversion. There was Edward in his car. He had seen our predicament and gone after his car in

order to get us safely home. On the edge of town he stopped the car and said, "Every time I see anything like that I have to stop just as soon as I can and thank God that I had a chance to live in the Mission. I always think that except for God's help and what I learned at the Mission, I might have been doing the same thing."

We had a family of four children. One of the older girls is in college and the other is married and lives in Texas. The boy is the helper on the gospel ship *Evangel*, and the little sister makes peace and happiness wherever she goes. She is a beautiful helper with the younger children and so is a joy in our home. She and her brother have taken a strong stand for Christ in spite of the teaching of the orthodox church which says that one who submits to a second baptism is lost forever. Families are fearful when one of their number who has been baptized as a baby wants to be baptized later into another faith. When Buddy announced his decision there was only a little disturbance for he is the only boy in the family and boys have special privilege. With Nadina it was different. The children decided to be baptized without saying anything to the family. The mother was terribly unhappy. Nadina pleaded with her, but nothing she could say made any difference, so the child carried the trouble in her heart. Each night we could hear her pray for her sister in college, for Barbara and the baby, for Barbara's husband Kenneth in Korea, for Buddy and his work on the *Evangel* and his work at school. Her prayer is usually closed in this way: "Dear God, help mama to learn to love God before she dies."

I would like you to think with me of the Alaska Mission in these words:

Alaska Mission may now mean to you
A place where missionary's dreams
are coming true

Four homes filled with children,
happy and gay,

Learning to work, study and play
Strong of body, and minds now clear
And beautiful love replacing their
fear.

A church on the hill, with cross
lifted high

Proclaiming to traveler on sea and
sky,

That Christ died for all.

Here children come, and with father
and mother,

Find a church home,

A boat flying the waters, so rough
and deep

To help our children their vision
keep,

As they go back home to work on
the sea

And to other fishers, a comfort to be,
Homes where mothers on Christmas
Eve night

Tell of the Christ Child with eyes
alight.

Where children are cared for and are
glad to live

And no quarrels are bound but they
love and they give.

Of men who say "No", and pass the
bar by

And by word, song, and deed, praise
God on high.

Sing when a drunken quarreler they
see,

"There for God and the Mission,
might have been me."

And where a child kneels and prays
with tears in her eyes

"Help mamma learn to love Jesus
before she dies."

Alaska's gold, you'll find it here

In our Baptist Mission, the Northern
frontier.

Since the Russian Orthodox church does not have a Sunday school they send their children to us. When children wish to be baptized following our teaching there usually is trouble. Last year we called on the parents of two candidates and were cordially welcomed. They wanted their daughters

(Continued on page 124)

MISSIONARY • EDUCATION



"OF ONE BLOOD": This *Message for Race Relations Sunday*, February 10, 1952, is prepared by the Department of Racial and Cultural Relations, National Council of the Churches of Christ in the U.S.A. Copies may be secured for 15 cents from National Council of Churches, 297 Fourth Ave., New York 10, N. Y.

A Challenge to the Churches

Dean Liston Pope of the Yale University Divinity School, addressing a joint session of the Division of Home Missions and the Division of Christian Life and Work of the National Council of Churches, as reported in *The New York Times*, spoke as follows: "Politics, sports, education, trade unions, and industry have been more successful than the Christian church in breaking down racial barriers. Less than one per cent of the Christian congregations in the United States listed a mixture of racial groups on their membership rolls. The churches have much house cleaning to do before they can call themselves Christians." According to Dr. Pope, racial tensions have become one of the paramount issues of our time, and the future of Western civilization

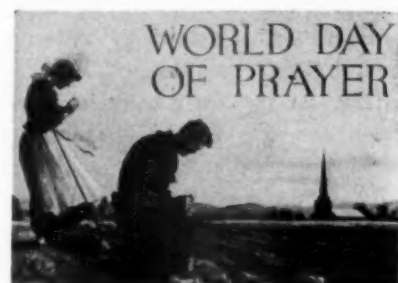
may depend to a considerable degree on our ability to resolve those tensions. Emphasizing that atomic bombs are helpless in today's conflict of ideologies, he warned this country to "realize—but quickly—that Russia's proclamation of racial equality can be combated only by a better demonstration of racial equality than the Soviet can produce. Already Russia has succeeded in convincing non-white peoples that she is their champion against the imperialism and chauvinism of the Western powers. If Asia and Africa are totally alienated from the Western nations, we shall have lost a major part of our struggle with Russia."

At the same meeting United States Commissioner of Indian Affairs, Dillon S. Myer, called on the churches to cooperate with the government in helping American Indians achieve a "greater degree of self-reliance and a wider area of economic opportunity." Mr. Myer suggested that the churches sponsor a program for Indians similar to the displaced persons project for European refugees.

Bible Book of the Month



FEBRUARY I CORINTHIANS
MARCH MARK



This Is The Day Of Prayer February 29

We pray that within ourselves we will let love overcome hatred and prejudice.

We pray that within our church we will seek a Christian solution for every problem.

We pray that within our nation we will work to extend human rights and justice.

We pray that within our world we will wage peace.

We pray that within each child of God the hope that is in Christ may be made real.

A packet of materials for World Day of Prayer program on the theme "CHRIST, OUR HOPE" may be obtained by sending order and 40 cents to the Central Department of Publication and Distribution, 297 Fourth Avenue, New York 10, New York. From this same address may be obtained *Wrought By Prayer*, World Day of Prayer projects, 64 pages for study and reading. Price, 50 cents.

The Good Book

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.—*Daniel Webster*

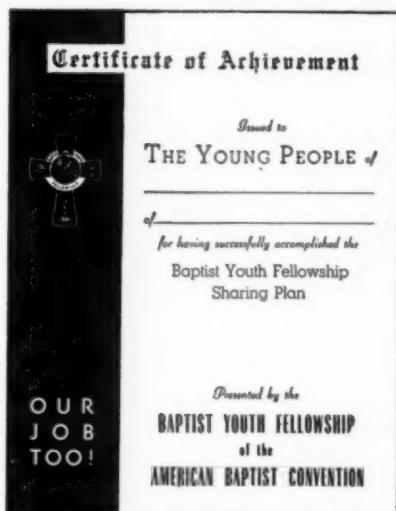
THE BAPTIST YOUTH FELLOWSHIP

Dear Friends of the Fellowship:

This promises to be a thrilling and busy year for young people, Baptist young people included. Many young people in our churches have been alerted and helped to better work in their Fellowships through visits of a trained "Discipler" who has made them aware of the BYF program and of the resources available to them in their states.

Youth Week, January 27-February 3, will witness one of the most significant programs ever attempted by Protestant Christian young people. *The Call to United Christian Youth Action* is being issued during this week to one million Christian youth—to deepen their commitment to Christ, to contribute one dollar each for Christian youth work, to participate in a program of united action through evangelism, projects of service world Christian citizenship, and youth work in other lands.

The call will be presented in local churches on the first Sunday of Youth Week. During the week there will be a national radio program. The climax will come on February 3, when in an interdenominational worship service in each community, a million young people across the land will answer the call by dedicating themselves, their dollars and their time to United Christian Youth Action. In line with this Call to Youth, and to bring the challenge to Baptist youth "For the Facing of This Hour," the Baptist Youth Fellowship is arranging for 41 *Discipleship Call Meetings* through March and April. These meetings will concentrate on week ends. Friday and Saturday evenings



may be used for training of young people who will give some field service among the churches. The important day will be Saturday with inspirational addresses, dramatic presentations and work shop sessions. The *Book of Discipleship* will be a big feature of the day. Many of these Call Meetings will be held on Baptist College campuses. A team of five people will be in charge of each Discipleship Call Meeting. On each team will be a denominational representative, a missionary, a BYF Staff Member, a young person and the area Director of Christian Education.

Very sincerely yours,

Elvis P. Kappaw

Are You At Work?

A Sharing Plan Committee appointed by the young people of the church, with its chairman on the Every Member Canvass committee of the church should be at work this month. Two important sub-committees will help to keep the ball rolling and the interest

high—a Publicity Committee and a Visitation Committee.

The packet of Sharing Plan materials is available. The materials have been revised and the organization simplified to bring the plan in line with the canvass plan for the entire church. In the packet is a new stewardship play written by Jean Branch Hamm, former editor of *The High Call*. It is called "When Money Talked" and reveals the aspirations of the coins in a collection plate for assignment to many areas of Christian service. The Sharing Plan Packet may be ordered from the Council on Missionary Cooperation, 152 Madison Avenue, New York 16, New York. The price is 15 cents.

Many youth groups should be receiving the Sharing Plan certificate for a task well done. Don't fail to send in that report. Your story is worth telling and sharing. It may be the spark that sets off another youth group on the same high adventure.

A Camp Farther North

Mr. and Mrs. DeWitt Fields conducted a Youth Camp for the young people of Alaska at Camp Abercrombie which was loaned to them by the Army. 36 delegates stayed for the full program and 21 working youth came out for the evening sessions. The youth came from the Mission, Kodiak, and the Navy Base. Two Navy men led the morning worship periods and two others led the music. Miss Dorothy O. Bucklin, Secretary of Missions for the Woman's American Baptist Home Mission Society, was on the island making an administrative visit.

She was persuaded to attend the camp and to tell missionary stories. The delegates slept in sleeping bags in Quonset huts and each one prepared his own food either on open fires out of doors or on the camp stove inside the hut. The campsite is located on the narrow strip of land between the salt water of the bay and the fresh water of a lake. The camp program was climaxed with a fagot service and was marked by a high degree of Christian fellowship.

Emphasis Manuals

In line with the new wording of the five emphases of the Baptist youth Fellowship Program, manuals are being prepared which will give guidance to the particular committees giving leadership in these areas. The manuals list projects and suggest ideas and resources which will aid any youth group in the planning of its year's program.

The first two manuals prepared are pictured here. Others are Christian World Outreach, Christian Citizenship and Christian Fellowship.

These manuals may be ordered from the Baptist Youth Fellow-

ship, 1703 Chestnut Street, Philadelphia 3, Pennsylvania.

National Youth Conference

"What is so rare as a day in June" is pleasant to contemplate in February. And, if that June includes the Youth Conference at Green Lake and planning this early to attend, it will mean not one rare day but many included within the dates June 17-25. The theme of the 1952 conference is timely and arresting — *Truths That Demand Decision*. The conference committee in outlining the purpose of the conference has this to say:

"On all sides, ideas are making their claims for peoples' loyalty. One of the greatest of these claims for loyalty is the Christian faith. As Christian young people in the tense, confused, turbulent world of today we must understand these truths, come to grips with them, make decisions concerning them. This conference affords an attempt to understand what some of these basic truths are and it is an opportunity for commitment."

Dr. Allen G. Wehrli who gave such insight at the Bible hours a year ago will again give the Bible presentation. Platform presentations will lift up the daily themes "A World in Revolution," "God at Work in History," "Jesus the Embodiment of God," "Man, Good and Evil," "The Holy Catholic Church," "Out of Darkness Light," "Here Stand I." These will be presented by Dr. Culbert Rutenber and will be followed by a second hour of discussion in groups. Vesper services will be under the guidance of Rev. Russell Bishop with worship materials prepared and presented by young people.

Opportunity will be given for "Know How" groups in the aft-

ernoon, where young people may discover the techniques for work in the local church youth groups and student groups on the campus. Evening programs will be varied and will include speakers, panels, dramatic presentations and a closing consecration service.

The conference is limited to young people 18 to 25, except for high school graduates under 18 and students now in college who are over 25. About half of the conference will be from student centers. Adult advisors of youth, Directors of Christian Education and University Pastors are welcome to attend, and a program will be provided for them.

Those planning to attend should bring Bible, camera, bathing suit, sweater, raincoat, informal clothes and sport shoes and old clothes for work projects. The cost of meals and housing accommodations in Roger Williams Inn (for girls only) will be \$32.00; all other housing and meals, \$28.00. There is a registration fee of \$5.00. Reservations should be made direct to Green Lake Assembly. Advance registration fee is required with the registration in order to have accommodations assigned.





A decorative map (reduced here five-fold) which may be colored, together with an insert sheet containing informative notes and pictures to be cut out and mounted on the map.
 copyright 1930, by Friendship Press, Inc. Friendship Press Inc., 156 Fifth Avenue, New York 10, N. Y. printed in the United States of America

Maps and More Maps

Almost everyone is map minded these days and anyone who wants to follow the ministry of the church around the world in a dis-

cussions group or study class or in his own personal reading will be glad to know what a wealth of maps are available for every missionary use.

A folder entitled Friendship Press maps lists maps under four types—*Outline Maps*, *Political Maps*, *Picture Maps*, *Friendship Maps*. These wall maps represent many countries and areas of the world. *The Outline Maps* which are 25 cents each are also available in small size for individual note book use at 25 cents per dozen. *Political Maps* are in bright attractive colors which makes the political division easily visible. They are 35 and 50 cents. *Friendship Maps* represent pictorially facts about people, customs, or significant historical events. These are 50 cents.

Pictured here is one of the Picture maps which is a work map, accompanied by an insert sheet of explanatory and educational text and pictures to be colored and mounted on the map. Picture maps are particularly useful with junior highs. 75 cents each.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

AMERICA FOR CHRIST



Dear Boys and Girls:

February is an exciting month because so many things are happening in the church. Be sure that each boy and girl has a copy of the stories and pictures that help each one of us to understand why we have a special Home Mission Offering this month. In the

folder with the pictures and stories you will find the outline for an envelope that you can make for your special offering to America for Christ. After you have read carefully all the stories and looked many times at the pictures see if you can answer these four questions:

1. What new gift did Karen Green get?
2. How did the children in the flooded church know that they had good friends?
3. What did Paul think that he might be when he grew up?
4. What did Pete find at the Center?

Your gifts to the offering America for Christ will help to make

these answers come true for many boys and girls!

Cordially,
Florence Stansbury

News From India

Dear Friends:

We've added a long list of names of our *News Letter* this time. That is one of the joys of being chosen special missionaries for the children. I suppose it is about time all of you children are learning who your new special missionaries are, but we don't want you to forget us in South India or the children here, whom you have so generously remembered.

Not only are there new names on our list, but a new address on this letter, for we are at home in Cumbum now, but first I feel I must add several Thank You's. Now I have really tried to send letters to all who have sent packages or money or letters to us, but they weren't all personal letters, sometimes I made a few carbons. I do hope you'll forgive that for I've felt a personal gratitude toward each youngster that put in a small item or helped wrap Sunday School papers. We are finding so many uses for the things we have received, I'll mention just a few of them. And by the way we got some CARE parcels too which are coming in mighty handy with our boarding children: the powdered milk and rice, the soap and candy are all finding a welcome. One day when my own youngsters were enjoying carving some soap an Indian boy was watching so I got him a nice bar of soap one of you had sent out, and though it was his first attempt at such work he far surpassed any of our efforts and revealed a real talent. It seems we have lots of school supplies, hankies, toys, and Christmas gifts, but believe me we have lots of children too. The local tailor has been sewing steadily for over two weeks just to get our orphan children clothed to begin school and each child received only 3 pr. of short pants and 3 shirts or the same in skirts and blouses. But how grateful we were for the cloth that had come from America! Also as we packed up to leave Vinukonda and then unpacked our things here I was continually breathing thanks to different ones of you for all sorts of things, towels, bedspreads, curtains, and items of clothing, toys, books, so many things you had given us as we set out for India or sent to us personally after we

arrived. Bibles are available again and how grateful we are to many of you that we have the money to buy for our school children that could not otherwise afford them.

There are just two things that we DO NOT need. You have been so generous with greeting cards and bandages that my cupboards are full and will last until our furlough time. However, I reserve the right to ask again before then if we do need them. Right now during sport season here I must wrap up a dozen skinned legs a day. I plan to invite the S.S. teachers in next week to look over the nice collection of large pictures for Bible story telling and also to work out the best way to use the picture cards and S.S. papers.—*Marjorie Gipson*

World Day Of Prayer February 29

If you are a teacher of boys and girls you may want to use this specially prepared children's material either on Friday, February 29th or on the Sunday preceding or following this date. Be sure you are thoroughly prepared to use this material well in advance of



the time scheduled. Copies of the service are priced at *five cents* and are obtainable from the Central Department of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 297 4th Avenue, New York 10, N. Y.

Baptists at Work in Pangwai, Burma

I want you to look in all the school rooms. The desks and benches look very crude to you, but they are the best these people ever saw. The whole building is made just of rough wood and we don't have much equipment, but the children can learn just as well in this building as you can in your lovely big schools in America. There is one big picture in each room. Do you see them? They are lovely pictures of various incidents in the life of Christ that are in big polished wooden frames made by our Lahu carpenters. Some Sunday School children from America sent us money which we used for these pictures. How the children do love them. Would you like to know what subjects these children study? Just as you children, they have to study reading and writing and arithmetic and geography, but in addition to these subjects they have to study Burmese, Shan and English. Just think of having to study three foreign languages all at once! It gives us a headache to try to learn even one!

But now we'll go on up another hill to see the stone church building. It was damaged during the war, and hasn't been repaired yet, so we hold church in the school building. However, it is a lovely looking little church located right on the highest point in our compound, so that we can see it

from all around. Over on the other side of the church you see the big level place that school boys dug right out of the side of the hill. That is where the men are building the new girl's dormitory. Then beyond them are more teachers' houses, and way down the gully is the dining hall where boys and girls go twice a day for their rice and curry meals. This is really a big compound, and by the time we have seen all the gardens and the football field we will have covered about 300 acres. You see that some of our school teachers are still living in very poor temporary houses because we haven't had time to get enough new ones built. We have only a small crew of carpenters, but they have worked full time ever since our arrival three years ago. We are so grateful for the World Mission Crusade money that has made it possible for us to rebuild our school here.

Look ahead down the road there. See that big lumbering animal with the long horns curving back over its neck? That is a water buffalo, and the little boy that is driving it is the son of our Akha wood-cutter. All the wood we use in our buildings has to be sawed by hand in the jungles, and dragged in by these big buffalo. Take a good look at that Akha boy. Doesn't he have a lovely smile? This little boy doesn't know about Jesus, and we are trying so hard to learn his language so that we can tell him and all the Akha people about the One who can take away all their fears and give the peace of heart they so earnestly seek. Doesn't that little boy have a funny hair-cut? All his hair has been shaved off except one little top-knot. When he grows up he'll let that top-knot grow longer and he will braid it into a long cue—just like the old time

Chinese. If he is a well-to-do man, he will braid silver coins into his hair, and it will really look quite beautiful. The dirty strings that are tied around the little Akha boys' wrists have special meaning. At some time or other when he was very sick, his father killed a pig and called in all the villagers for a feast. As the villagers left, each one tied a piece of string around the little boy's wrist as a symbol of their bestowing their blessing on him. Of course, this cannot heal a person, but the heathen people in this area believe that with all their hearts.

Let's go home for a rice and curry dinner which our Wa cook has prepared for us. Our cook is from the part of the Wa tribe that practices head-hunting, but you needn't fear him. His head-hunting tendencies disappeared when Christ came into his heart.

Although the gospel was preached here years ago the majority of the people still don't know that Jesus ever lived on earth. Many of the men in the villages just lie around smoking opium. We hope you boys and girls will feel that you really know the Lahu and Akha friends and will want to help us translate our Bible into their language and teach them to read so they can know more about Jesus. — *Mrs. Paul Lewis*

News From Burma

Miss Thomas, Miss Beebe and I flew up to Taunggyi in the Shan hills for a vacation. While up there, I spent an interesting three and a half days with Mrs. William Hackett. Miss Hesseltine and I went together, walking part way, and getting a ride with a friend when we had gone two or three miles. The country around there is rolling downs which must be lovely in the rains when the hill-

sides are green. One morning Miss Hesseltine and I started off with a little saucepan, on the pretext of picking raspberries, but really to enjoy the lovely morning and explore the countryside. About a mile and half from home, we came upon and entered a Taungthu village. We spoke to the people that we saw as we wandered around, and were invited into several homes. We went into two. In the first, there were two or three men sitting around the fire in the middle of the one-room bamboo and matting house. Others came when they knew we were there, and gathered around the fire, talking and asking questions. They served us plain tea with salt in little earthenware bowls. We asked about the village, and learned that there are 29 houses, *but no school*. Quite a few of the families send their children to the school at the Rural Christian Center at Pang T' Kwa. They go there for medical attention also, and spoke of their appreciation for the school and hospital that the Hacketts have started. We learned that the whole village attended the association meeting which had been held two weeks previously, and some had bought the Gospel of John. (The Hacketts have translated a second Gospel, which is on the press now. *This and a few tracts are the only Christian literature in Taungthu so far.*) There is only one Christian in this particular village. We found the Taungthu's friendly, hospitable and ready to listen to the gospel. Here is an open door of opportunity to the Christians in the community to witness in the neighboring villages. Pray for the Taungthu Christians, that they may grow in faith, and may have the vision and the courage to witness to others.—*Verneida V. Dega*

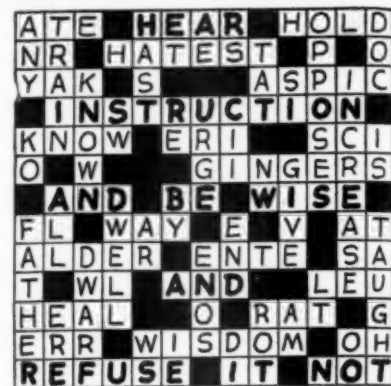
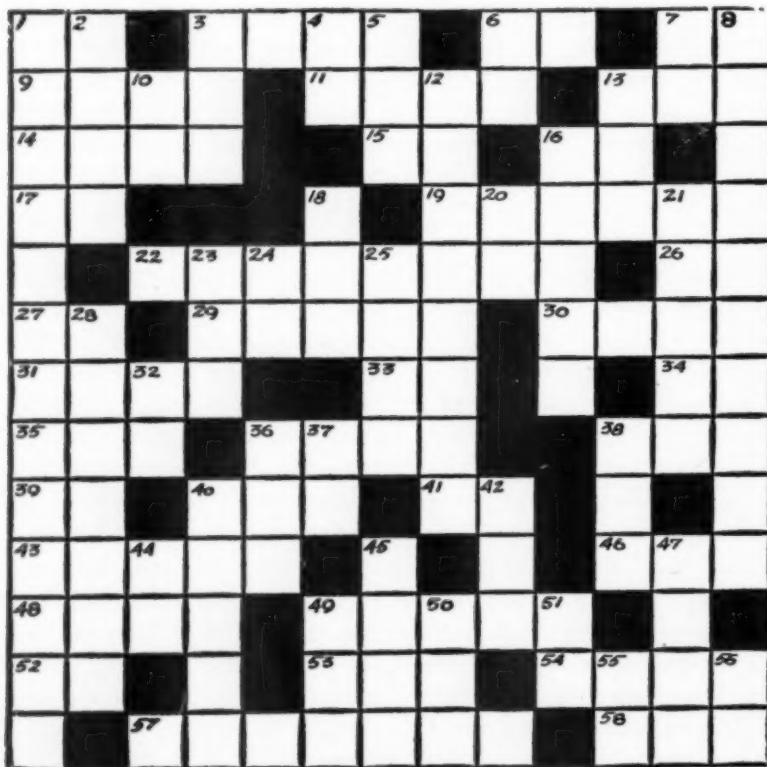
MISSIONS CROSS WORD PUZZLE PAGE

No. 75 Justice

ACROSS

1. Egyptian sun god
3. "... the way of the Lord, to do justice" Gen. 18:19
6. "How long will ... judge unjustly" Ps. 82:2
7. Hawaiian lava
9. Descendant of Judah I Chron 9:4
11. "all his commandments are ..." Ps. 111:7
13. Mountain in Europe
14. "To punish the just is not ..." Prov. 17:26
15. Topographical Engineers
16. Manuscript
17. Here lies (Lat.)
19. "He shall judge thy ... with righteousness" Ps. 72:2
22. "but judge righteous ..." John 7:24
27. Combining form indicating relation to an early period of time

29. "the just ... come out of trouble" Prov. 12:13
30. See 36 down
31. "... thy mouth, judge righteously" Prov. 31:9
33. Low Latin
34. Same as 1 across
35. United Presbyterian Church
36. On the lee side
38. Girl's name
39. Senior
40. "just ... true are thy ways" Rev. 15:3
41. "Ye shall ... no unrighteousness in judgment" Lev. 19:15
43. "Deliver the poor and ..." Ps. 82:4
46. "would not have condemned ... guiltless" Matt. 12:7
48. Ancestor of Christ Luke 3:25
49. "... for the widow" Isa. 1:17
52. Sunday School
53. Grain
54. "The just shall ... by faith" Rom. 1:17



Last Month's Puzzle

57. "do ... to the afflicted" Ps. 82:3
 58. "till I might ... what was that good" Eccl. 2:3
- ### Down
1. "in ... shalt thou judge thy neighbour" Lev. 19:15
 2. One of the Prophets
 3. "leopard shall lie down with the ..." Isa. 11:6
 4. Plural ending of some nouns
 5. "nor a stumblingblock" Lev. 19:14
 6. "Speak ... every man the truth" Zech. 8:16
 7. Indian plant used for dyeing
 8. "Judge not according to the ..." John 7:24
 10. Proposed Universal language
 12. Repulsed
 13. "poison of ... s is under their lips" Rom. 3:13
 16. "the ... shall eat them up" Isa. 50:9 (pl.)
 18. Turkish commander
 20. Half an em
 21. "... to do well" Isa. 1:17
 23. United States Navy
 24. Deadhead
 25. Mademoiselle
 28. "neither ... the afflicted" Prov. 22:22
 32. Established Church
 - 26 and 30 across "Doth our law judge ... man, before it ... him" John 7:51

37. Low Dutch
38. "Go to the . . . , thou slug-
gard" Prov. 6: 6
40. Goodby
42. Anglo-Saxon money of ac-
count
44. Elevated Railroad (Col12.,
U.S.)
45. A hero of David's guard i
Chron. 11: 29

47. "I will . . . mercy" Matt. 12: 7
49. "The fining . . . is for silver"
Prov. 17: 3
50. And so forth
51. Deputy Lieutenant
55. "path of the just . . . as the
shining light" Prov. 4: 18
56. Eye (Scot.)
- Our text is 3, 6, 22, 40, 41 and
57 combined.

The National Council of American Baptist Women

Reporting Progress

By BLANCHE M. HODGE

THE women who have had the privilege this year of being the first officers and board members of the National Council of American Baptist Women have felt an ever increasing joy in the development of the new Council. There is the challenge of newness, of beginnings, of adventure, and a growing awareness of unity as we interpret and carry forward our purpose.

The enthusiasm of Baptist women across the United States who inquire concerning this work which we are doing, is a constant source of strength to the National officers. There is real eagerness for the time when the state association and local Women's Societies can follow the organization pattern being tried out and formed this year in the National Council.

These new plans for women's work have taken form over a period of years and have had the best thinking of many women. Group after group has given time and prayer to the project. Gradually an organization, adequate for the great work of our day, has evolved.

Under the national constitution adopted in June, 1951 at Buffalo,

N. Y., we have spent these nine months putting into operation the plans adopted there, carrying the work formerly done by the National Committee on Woman's Work, setting up our own office at Baptist Headquarters in New York City, clarifying our relationships with other groups, meeting with women in many states, and preparing a state constitution to be used in the state Woman's Society. Because we want this state constitution to reflect the needs of all our states and to form an adequate guide, simple but progressive, it has taken much time and effort. However, it is now ready and being released through the office. Some of the state Women's Societies with great initiative have done some preliminary work toward revision of their constitutions and now that the one based on the National Constitution is ready, they will be able this spring to make the necessary changes. Others will effect the change in the fall. All states with their fine presidents have manifested great interest and patience as they have waited for the new plans to be developed and released.

One of the most pressing reasons for the formation of the new National Council has been the growing feeling that we need a

similar organization from local to national with the same officers, departments and emphasis. As we now survey our work with its many important phases for training and service, there is a lay woman elected in annual National sessions to plan, supervise, and direct us toward achievement in her particular area. Gradually there will be a straight line of connection, office to office, department for department, linking us together.

In the past month the officers of the National Council have worked toward forming some new departments such as "Christian Family Life Education," and "Leadership Training," but we are waiting until the state Societies have added these new departments before sending out specific plans and materials. When the new organization is well established we shall be ready to prepare a much needed *Leader's Guide* to assist in the training of officers and chairmen.

We now approach the time of the American Baptist Convention to be held this year in Chicago, Ill. Woman's Day comes on May 19, with the first annual business session of the National Council of American Baptist Women held in the morning, followed in the afternoon by the Woman's Rally. All women are cordially invited to attend this great meeting. To make this a memorable occasion it will be necessary for faithful women in every church to gather their annual reports right after April 15 and send them immediately to the indicated officers. Through the Annual Report Book used last year and distributed again this year reports have become easier to compile. When all records are in we expect 1951-1952 to be the best year in the history of our women's work.

WOMEN OVERSEAS

(Continued from page 113)

Deaconess (as women evangelistic workers are called in Germany) who will make excellent use of this money in ministering to women and children in certain areas of Germany where there is considerable need. And so from year to year the bond of fellowship among the women of the world as they pray together, contributes to international peace and understanding, and brings the Kingdom of God a little nearer a realization.

TIDINGS

(Continued from page 115)

ters to follow Christ. We learned that the mothers had been reared in our home and while they had not been allowed to follow they were eager for their children to do so.

Over on Woody Island there is a woman who grew up in the Mission to whom everybody turns whenever they need help. She teaches the children if there is no school teacher. She is interested in all that goes on, and has been a tremendous help to other people.

In Kodiak there is another woman who came as a little girl back in 1895 and for a good many years has been the one person in town to whom everyone has turned in sickness, in death, or family trouble. When someone needs to go to the hospital in Seattle or Portland, she is the one who makes the arrangement and helps to see that the money is raised. Recently as I sat in her home she said, "It is such a com-

fort to come out to the Mission and to be able to talk all these things over. I see people's need, but I know you are the people who can do something about them. If we work together we can help."

As the gospel ship *Evangel* goes around the Island we find that

many people come out to listen because they hear the hymns that they learned to love as they grew up here in the Mission. The *Evangel* is going to have an opportunity to minister to our boys and girls living in remote places on these islands.



World-wide Christian Fellowship at the "Grass Roots"

At the "grass roots" . . . at the home level of individual living in family devotions and in personal meditations . . . millions of people around the world are experiencing the joys of daily fellowship with Christians of other lands, other creeds, other races, by sharing the same devotions in *The Upper Room*. Here is a concrete example of Christian unity unparalleled in the history of Protestantism.

The Upper Room is written to express the keenest insights of Christians of all parts of the world, without sectarian slant or theological argument. Here is neither debate nor propaganda. *The Upper Room* suggests helpful Bible readings, presents a scripture verse and a brief meditation, followed by a prayer and a thought for the day. Here is inspiration, comfort, spiritual growth, and world Christian fellowship.

The March-April number, covering the Lenten and Easter season, is now being distributed. Scripture, meditations, prayers, and thoughts for the day are appropriately chosen for this sacred period. Join now with families in mansions and cottages the world around, join with the great and the humble who each day find inspiration and help through sharing at least a few minutes of devotion.

For distribution to groups or churches the cost is only 5 cents per copy when ten or more are sent to one address. Individual yearly subscriptions (six bimonthly issues) are 50 cents.

THE UPPER ROOM

1908 Grand Avenue

Nashville 4, Tenn.

Special pocket edition for service men and youth, exactly the same as the regular edition except in size. Fits pocket or purse, handy to carry. If this edition is desired, simply specify pocket edition. Same price as regular edition.

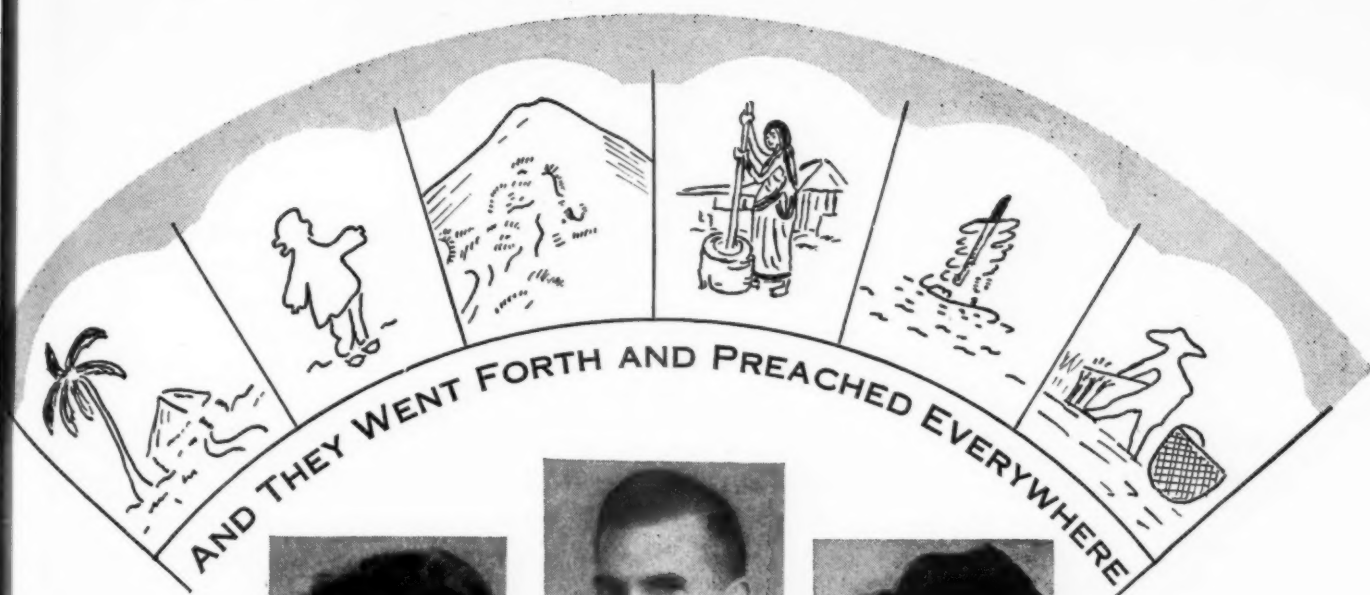


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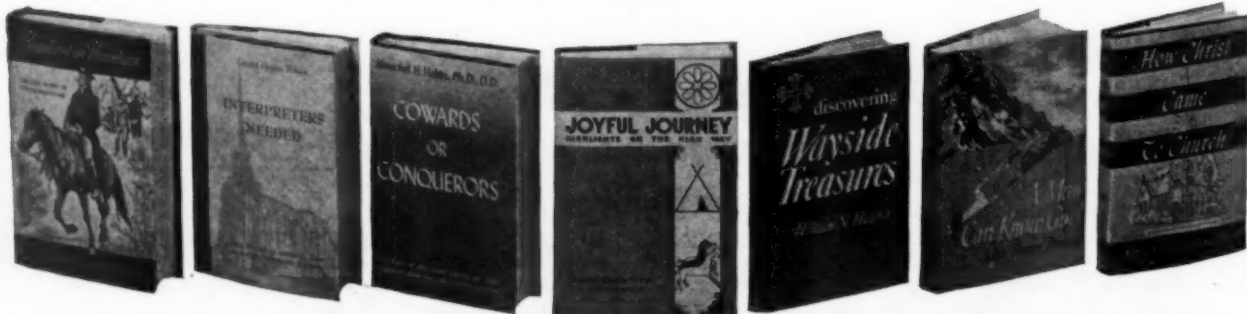
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Philippine Islands Typhoon (Continued from page 105)

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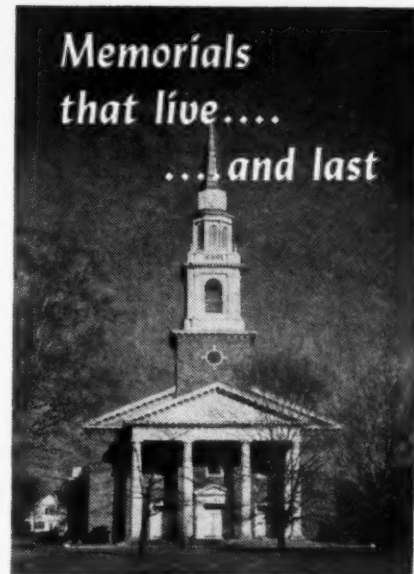
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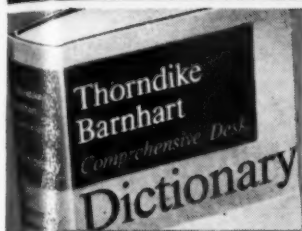
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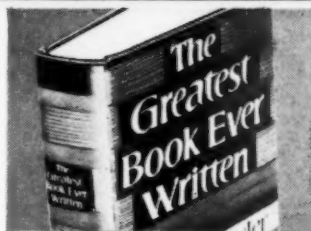
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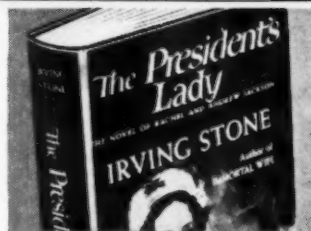
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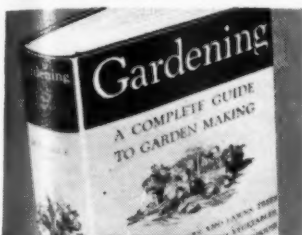
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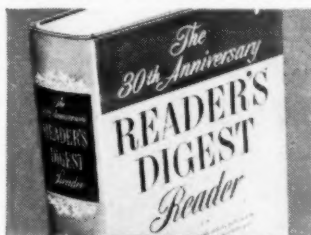
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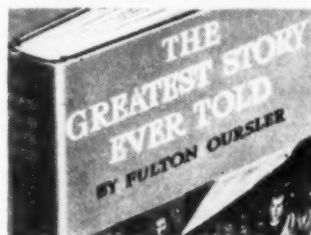
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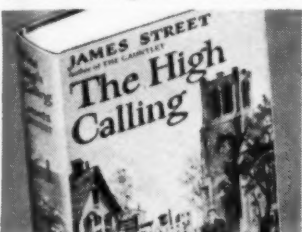
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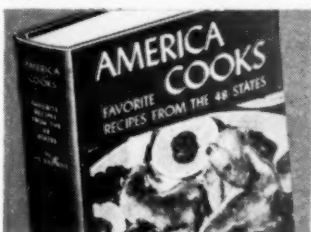
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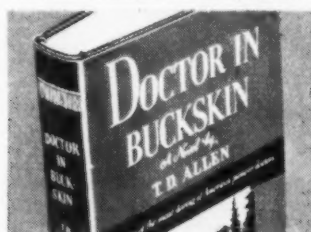
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